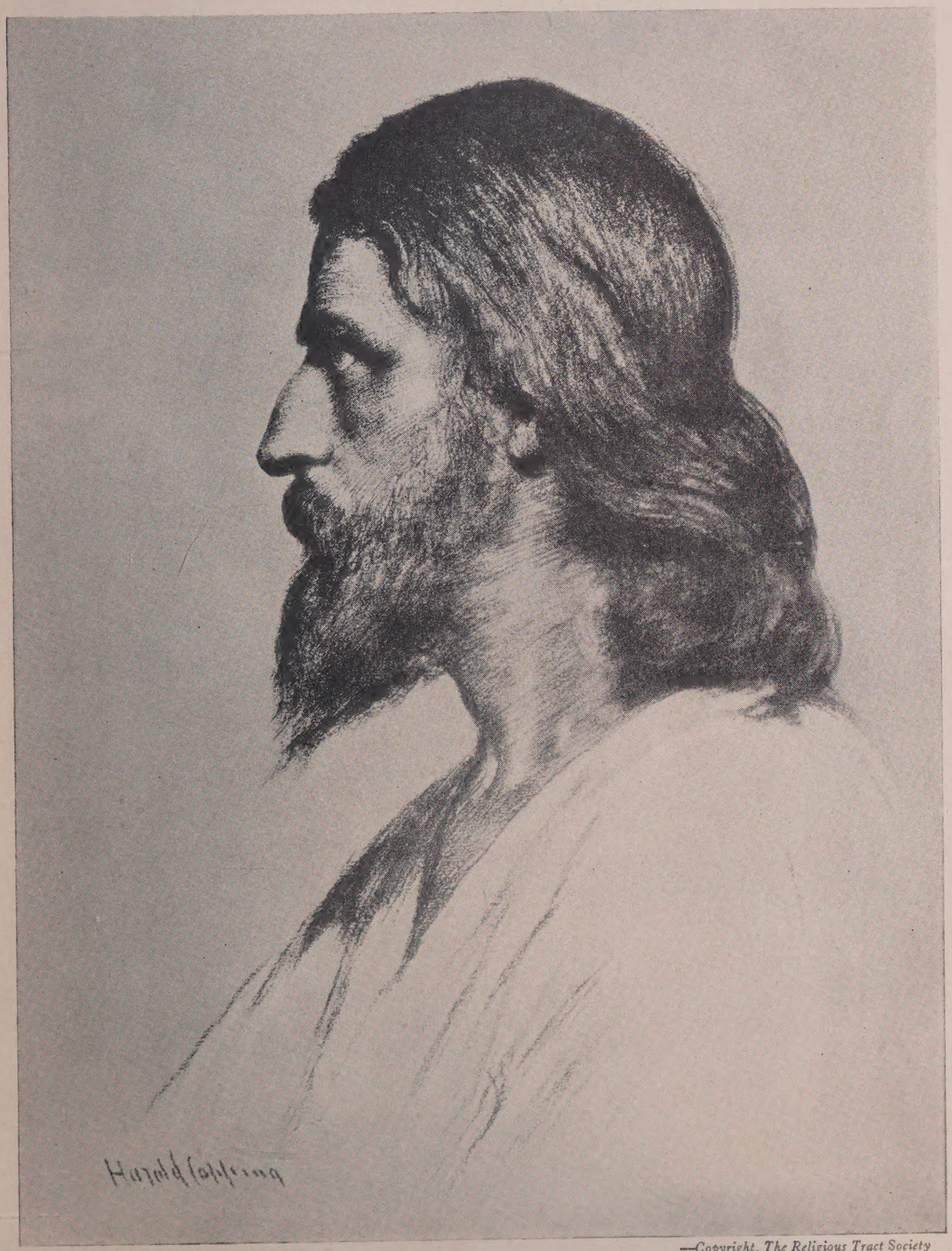
WORLD CALL

Ministry Number



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The Savior of Man

SEPTEMBER 1934

Price 15 Cents

DIRECTORY OF PENSION FUND

631 Architects and Builders Building
Post Office Box 1635
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Circulation Corner

Grant Park Church of Christ, Des Moines, Iowa, used the WORLD CALL pageant "The Mirror Blue" as a part of their Children's Day program. The picture shows some of the costumes. We have recently received five subscriptions from this church.

* * *

We present again in this issue the Roll of Honor showing the churches having twenty or more subscriptions to WORLD CALL. The shifting of places and the addition of new names will be a fascinating study. We are sorry that some names should be missing, but proud of a net gain of fifty churches.

* * *

An Optimist

Do not destroy my stencil. My name has been on your mailing list ever since the WORLD CALL first started and I want to keep it there as long as I live.

Am in my 94th year. I will enclose $2.00 for two years. If I pass before that time someone here will get and read the paper. I have nothing but praise for WORLD CALL.

EMILY LEAKEY.

Marion, Indiana.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue Indianapolis, Indiana

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World Call

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The Threshold

This Issue

This issue places particular emphasis upon the ministry and ministers. We are running two articles looking forward to the approaching International Convention at Des Moines, October 16-21. Our readers will be interested in the second of the series regarding nationals and in the new feature "Personalities."

World Call Luncheon

The World Call Luncheon at the International Convention will be Thursday, October 25, at 12:30, at Savery Hotel. The price of the tickets will be sixty cents. A good program is being prepared for this occasion and we are expecting to greet hundreds of our friends at that time.

Edgar DeWitt Jones Writes

Dear Editor:

When that paragraph on religion by F. W. Burnham appeared some months ago in the pages of the WORLD CALL I seized it with avidity and began to use it immediately. It struck a popular chord and from time to time I added a line. Here is the revised version, with profuse apologies to the author of the original and the hope that he will forgive me if I have trifled with his masterpiece.

Get religion like a Methodist.
Experience it like a Baptist.
Be sure of it like a Disciple.
Stick to it like a Lutheran.
Conciliate it like a Congregationalist.
Be proud of it like an Episcopalian.
Glorify it like a Jew.
Pay for it like a Presbyterian.
Practice it like a Christian Scientist.
Work at it like the Salvation Army.
Propagate it like a Roman Catholic.
Enjoy it like a Negro.

Reduced Railroad Rates to the Des Moines Convention

Application has been made by the undersigned to all Railroad Passenger Associations in the United States and Canada for a reduced railroad rate to the Des Moines Convention. Favorable action has already been taken by the Trans-Continental, Western, Southwestern and Central Passenger Associations, such Associations having granted a reduced fare and authorized the sale of ROUND-TRIP tickets at a FARE AND ONE-THIRD of the current first-class fares to delegates to the Des Moines Convention upon presentation of necessary identification certificate. Detailed announcement as to the selling dates, etc., will be made later.

Application for the desired identification certificate should be made to the undersigned, accompanied by a self-addressed stamped envelope.

H. B. Holloway,
Transportation Secretary,
Missions Building,
Indianapolis, Indiana.

Youth Day

The object of Youth Day is to provide a time when the churches may simultaneously do honor to youth; when they may be challenged with youth's possibilities, and awakened to their responsibility to their own young people; and when youth itself may be challenged with life's tasks and the necessity of earnest and adequate preparation for them. Youth Day is the second Sunday in September, this year September 9. However, churches may choose another Sunday in September if more convenient. This day has been set aside in the church calendar for a number of years as Go-to-College Sunday. Youth Day merely widens the scope of the day to include all youth.

In church services, church school departments, Christian Endeavor and in other young people's meetings, this day offers great opportunity of honoring the youth of the church.

This is the one day in the year which is set apart in the brotherhood's national program for youth and Christian Education. It was initiated and is fostered by the Board of Education. All offerings intended for this work should be sent to the Board of Education, 5340 University Avenue, Indianapolis, Indiana.

The Honor Roll

On page 42 of this magazine you will find The WORLD CALL Honor Roll. This Honor Roll is issued every six months and contains the names of the churches having 20 or more subscriptions to WORLD CALL. Beginning a year ago with about 300 churches, we now have a total of 351.

There are six churches in the brotherhood which had a hundred or more subscriptions to WORLD CALL on June 30, 1934. Four of these have more than 150 subscriptions each.

East Dallas, Dallas, Texas
Third, Indianapolis, Indiana
National City Church, Washington, D. C.
Central, Des Moines, Iowa
Central, Indianapolis, Indiana
Central, Lexington, Kentucky.

Some of the churches which have made outstanding gains during the missionary year just closed are:

National City, Washington, D. C.
Third, Indianapolis, Indiana
Downey Avenue, Indianapolis, Indiana
Country Club, Kansas City, Missouri
First, Canton, Ohio
Central, Lexington, Kentucky
Central-Woodward, Detroit, Michigan
Vine Street, Nashville, Tennessee.

There are 96 churches which were not on the Honor Roll a year ago which are found on this Honor Roll. Some of them, you will observe, have made very great gains. Of course a few have dropped off and are now out of the picture for the moment. We hope, however, that they can restore their status and greatly increase the number of churches to be published in the next list six months from now. There are over 100 churches which missed being on the Honor Roll by only one or two subscriptions.

World Call for Conference

A letter from J. Allan Watson of New Castle, Indiana, says that he taught a course in "My Life Work" in young people's conferences and that in the item relating to reading he always recommends WORLD CALL.

Convention Hotels

The headquarters hotels for the various organizations reporting to the International Convention at Des Moines, Iowa (October 16-21), will be as follows:

Savery Hotel—Headquarters for U. C. M. S. and International Convention.
Fort Des Moines Hotel—Headquarters for Pension Fund, Church Extension and Board of Education.
Kirkwood Hotel—Headquarters for Board of Benevolence.
Chamberlain Hotel—Headquarters for Board of Temperance and Christian Unity Association.

Japan

An SOS from William H. Erskine, a recalled missionary after 29 years of service in Japan, tells us that he has had only fifteen responses to the 500 circulars sent to his friends urging the purchase of his books:

Japanese Festival and Calendar Lore ($1.25).

Japanese Customs now in 4th edition ($1.50).

Next year "Japan" will be the subject for Missionary Study Classes. If your church library does not have a copy of these books, one or both, why not order from him at Uhrichsville, Ohio. He will pay postage.

WORLD CALL

Harold E. Fey, *Editor*

Rose Stephens Rains, *Office Editor* L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey H. O. Pritchard James A. Crain
C. E. Lemmon Mrs. W. F. Rothenburger Edgar De Witt Jones

VOLUME XVI SEPTEMBER, 1934 NUMBER 8

The Drought Disaster

THE country is only slowly awakening to the extent and seriousness of the drought which this summer has carried desolation to twenty-four western and southwestern states. Winds which burned like a blast from a furnace swept across this great granary of the nation and shriveled crops whose growth had been retarded by a dry spring. As we write the federal government is buying thousands of cattle and hogs and is shipping them out to more favored areas or is killing them. With even vegetable gardens dried up, the hand of hunger is already reaching into that part of the country whose mission hitherto has been to feed the rest of the nation. The prospects are that tens of thousands of people in this area will be reduced to some form of dependence. Many people are saying that this unprecedented calamity is a visitation from God in punishment for destroying crops. If that is true, how can we explain the fact that the drought also affects other parts of the world as distantly removed as England, China and Germany? Who was it that described God as sending his rain upon both the just and the unjust? May he not be equally impartial in sending drought?

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold and there shall be no herd in the stalls: Yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord is my strength. —Habakkuk.

The Lesson Unlearned

THE twentieth anniversary of the outbreak of the war to end war found Europe quaking in the grip of the worst war scare it has had in many a year. Dollfuss, little chancellor of Austria who had just set up a government which he said was "by the will of God" but which others described as "clerical fascism," was assassinated by nazis. Instantly the whole continent was on edge. While Austria blazed with revolution, Mussolini moved thousands of troops to the border, Germany awkwardly maneuvered for advantage and the other powers of Europe anxiously watched developments. Now it appears that the Dollfuss faction is again in power, which means that Mussolini once more has the upper hand in troubled Austria. The whole incident serves to show once more that this militaristic world sits on a volcano. Romain Rolland was right when he said, "The great lesson is still to be learned. Hate still glows through the smoldering embers, the flames of which so lately consumed the earth. This is an age of terror, yet it is filled with great possibilities. We are beginning to change from an old world to a new. In such a time it is the task of the thinkers of the world to transcend nationalism and to make one fraternity of all nations. We have been created to bear the light, to defend the light, and to build about us the fellowship of all mankind. We belong to no one nation but to all mankind. The life work we follow does not matter so long as we have a passion for light, as long as we will battle against the darkness of the world and let in God's light."

In a world filled with crucifixion causes, what risks are you running of a cross?—Stanley High.

Religion Discovers The Disinherited

IN THE drought areas and across the nation a singular revival is occurring. The emotional sects which hang on the fringes of Protestantism are experiencing a dramatic increase in numbers and influence. In rural towns, in the slums of cities and in the open country, abandoned church buildings are awakening to strange echoes. Empty stores and old warehouses witness scenes like those of the evangelical revival of a century ago. Although the Disciples of Christ have from that time till this protested against the excesses of a religion of emotionalism, we would be foolish to ignore what is happening today. We must realize that this recrudescence has causes which lie deep in human need. The fact is that we are witnessing the rise of the religions of the disinherited. People who have been ground under the heels of the agricultural depression or who have been broken on the rock of insecurity and unemployment find in these sects release, fellowship and hope. Satisfaction, temporary though it often is, they here discover for inner hungers more poignant than any the body can know. The "respectable" churches, some of which themselves arose from the ranks of the dispossessed in other years, do not understand what is today happening to the souls of

millions of people as they lose their homes and gradually sink beneath successive waves of misfortune and despair. Because we do not understand, we do not help. A hundred years ago the established church was similarly blind to what was happening in the mill villages of England until the Wesleyan movement swept thousands of their members into its fold. Will we also wait until a modern Wesley rises up to lead the disinherited out of our churches? Would it not be better to open our eyes so that we may open our hearts? If we do, we must go further than Wesley went. We must not only bind up the wounds of the man who has been stripped and beaten by thieves. We must also rout the robbers from the Jericho road by changing the system which has robbed millions.

He only can persuade mankind who believes that God has spoken to him. No one can give faith unless he has faith; only the persuaded persuade.—Matthew Arnold.

Livingstone Enshrined at Victoria Falls

OVERLOOKING the great cataract which he was the first civilized man to see, a statue to David Livingstone was unveiled on August 5, 1934, on the brink of Victoria Falls. From the heart of what was until only yesterday the "dark continent," the ceremonies were broadcast to hundreds of thousands of listeners in Africa, England and America. Former Premier H. U. Moffatt of Southern Rhodesia unveiled the memorial in the presence of the largest crowd ever assembled at the falls. The statue is so near the thundering water that it will be covered by spray during the rainy season, and the voice of the Premier was almost drowned in the roar of the mightiest of cataracts as he spoke. He said in part, "While Lincoln freed 4,000,000 slaves in North America by a stroke of the pen, David Livingstone in Africa struck at the roots of the evil by exposing to the world the horrors of trade in human beings, and he may well have saved an equal number." This fitting tribute to the greatest of modern missionaries will immortalize for generations to come the life which brought the light of the world to Africa.

"All I can add in my loneliness is, may God's richest blessing rest on him, be he American, Englishman or Turk, who helps to heal this open sore of the world."—David Livingstone.

A Council for Social Action

WHAT is likely to be one of the historic church meetings of recent years was the assembly of the general council of the Congregational churches at Oberlin a few weeks ago. This gathering took a courageous step forward when it gave the sanction of the council to a new organization called the "council for social action." This council will have equal status with the boards of home or foreign missions and will try to express the mind of Christ on the great social issues of our time. But it does not propose to stop with talking. It will actively guide the churches in working toward a more Christian world. For example, its first project will be to poll the entire membership of the Congregational churches in a plebiscite on war. On this and on other great social issues they will lead in inclusive programs of adult education so that when general assemblies pass resolutions they will represent the mature reflection of the church. Here is a move in which all faiths can unite. During the debate at Oberlin concerning the source of the $60,000 budget of the council for social action, objection was raised on the ground that such a budget would hurt foreign missions. The answer, courageously given by a secretary of the foreign missions board, was that unless Christian people equip themselves to make the Christian message effective in certain great social areas in Christian lands, missionaries will soon get no hearing anywhere. The people in non-Christian lands are beginning to say, "Physician, heal thyself."

An age of speedy change is a time of unprecedented opportunity. The world is now receptive to new ideas. No longer static and stagnant, it is molten and fluid, running into the new molds men shape for it. Our very danger is therefore our finest opportunity.—W. H. P. Faunce.

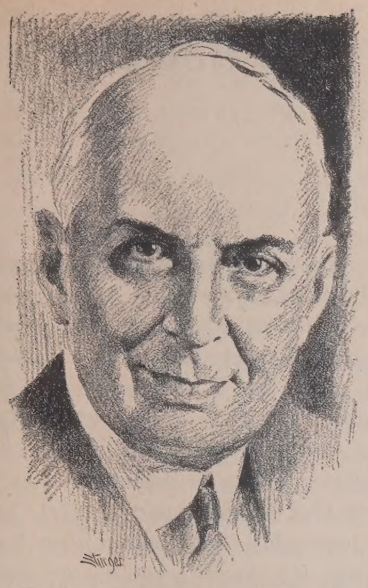
The Movie Boycott

FOR nearly ten years a deep protest has been welling up in the hearts of Christian America against the flood of false and vicious pictures which has been pouring in a steady stream from the studios of Hollywood. These films have been denounced as a menace to youth at home and around the world, for our product dominates the foreign market also. This protest has been met by the formation of committees, by promises, by propaganda; by everything, in fact, except by better pictures. Now at last the day of judgment has come. A movement started months ago in an obscure diocese of the Catholic church has grown into an organized national demand for decency in the movies. The boycott with which this demand is armed has already cost the picture magnates ten millions of dollars, and is likely to cost a good deal more as Catholics, Protestants and Jews unite. Bewildered and frightened, Hollywood has made some concessions and has for the moment thrown a distinctly better class of pictures on the market. But it still believes that the decency drive is a flurry which will soon blow over. If and when this happens the picture capital is preparing to "unload" the mess of stuff which was in preparation when the decency movement crashed down upon it. All of which sums up to mean that Protestants should join the movie boycott now and should remain in it "for the duration of the war." Eternal vigilance is the price of decency.

I believe that a body of brave men who love God and who know how to cling together can conquer this modern world of ours.—Father Hecker.

The Status of the Pension Fund

A frank statement by its Director



A. E. Cory, Director of Pension Fund

THE Pension Fund was started at the beginning of the panic. It has lived its entire life during the depression. This had made many things difficult but on the other hand, it has made the Pension Fund dig enduring foundations. It is stronger because storms of panic have surged around it during its entire history.

The Pension Fund has several great objectives besides giving pensions to retired ministers. It is far more than an insurance company. It is a great cooperative effort in tune with the modern social approach and in tune with the great scriptural injunction to care for the servants of our Lord and their families. The ultimate object is to bring this care to everyone in an ample way by a contributory pension system in which all of the churches and ministers shall have a part.

The annual report of the Pension Fund gives in detail its financial status and standing. It is the purpose of this article to state frankly its present condition. The Pension Fund is out of debt. It must stay out of debt in order that the trust which is committed to it will be continually safeguarded. Back of every minister and church who have paid their dues is an ample reserve with interest earnings. It closed the first three years of its operation with more than one and one-half million dollars in its reserves and permanent funds.

THE question often arises, "Have the investments of the Pension Fund been affected by the panic?" These three years have been a very favorable time to lend money and to make investments. For that reason, the amount of delinquent interest at the end of 1933 was small and enough interest was received to put the necessary interest earnings back of every reserve and to leave a surplus for the General Fund.

The trustees are careful men and they are watching the investments with the greatest care. No investments are being made in recent days that exceed 25 per cent of the assessed value and some of them have reached as low as 5 per cent of the assessed tax value. Most of the investments at present have been in mortgages, although the trustees invest in government bonds when the market value makes it wise.

The present load of the Pension Fund is 322 persons on the Ministerial Relief Roll, 156 on the 1919 Pension System and 306 who are already receiving benefits under the present Pension Plan. The old age problem is the one liability in the Pension Fund that the brotherhood faces. Most of these are aged ministers and their families who could not become members of the Pension Fund and therefore could not build up a pension. This load will decrease with the years. The Pension Fund also gives protection to the minister in case of disability and to the widow and children in case of death. The total checks that the Pension Fund sends every month are 784. These have 495 dependents, so a total of 1,279 people are benefited. The only question is—"Can we continue to make these gifts to those who are aged who need our care?" That is the one question of the Pension Fund on its financial side. Every care is being taken with the expenditure of every dollar that we may be able to continue to care for these aged. The answer, of course, is with the churches.

THE fundamental objective which led to the establishment of the Pension Fund was the recognition of the office of the ministry as taught in the Scriptures. There are two philosophies regarding the ministry. The all too prevalent one is the secular idea that the relation of the church to the ministry is commercial and that the minister is a hired man. The churches and individuals who hold such a theory find no place for the Pension Fund. The scriptural and social idea takes into account the office of the ministry. Christ founded his ministry before he founded his church, so the church must have love and devotion for it. Such a philosophy makes relief and pensions necessary from the scriptural standpoint. It makes necessary the exaltation of the work of the ministry.

America has seen to it in definite legislation recently enacted, that those who give their lives to industry shall, in their old age, have care and protection from those for whom they have labored. It behooves the church in such an hour, that instead of following the government and industry, that it lead and that every care and protection be given the ministry which has brought about this great social movement of the present hour. This is the hour for the church not only to speak, but to act. There was never such a need for the message of Christ. Panics cannot kill the church or the holy causes it sponsors. America needs the ministry now.

Just What Is a Minister's Task?

By W. E. MOORE*

I PREACHED my first sermon when I was sixteen years old. I have been in the active ministry about twenty years. I have known nothing else. I have never seen the time that I wished I were not a minister. If I had my life to live over I would choose the ministry. I like it. I don't like everything about it, but I do like the big things about it. I have never allowed my job to be a small one. Whether in a group of professors, lawyers, teachers or doctors, I have never felt that I represented an anemic and inferior profession. I have never apologized for the ministry. I have been compelled to apologize for some of my companions in the ministry, but not for the profession or calling itself. I have never allowed fun to be poked at my profession in public meetings or in print without courageously and instantly protesting. In doing this I have never made enemies but gained many friends.

There is a dignity and yet a commonplace quality about the ministry that I love. I want that dignity to be respected by my parishioners and fellow-townsmen, and at the same time I covet the intimacies of that commonplaceness.

In writing this article I have not consulted experts and books. I am relating in my own way what I think of the ministry, what I think the primary functions are—after twenty years' experience in three or four churches of my beloved state.

In my judgment there are three primary tasks of the ministry—all others are trivial and secondary. They are: leadership, preaching and pastoral work.

The Minister Is a Leader

To say that the minister is a leader is trite. His interest in social, economic and educational life offers him the opportunity of leadership in his community second to none. But I am thinking particularly now of his leadership in his church. In the average church, financial plans are first suggested by the minister. Does the education program need to be changed or strengthened, who is better fitted to do it than the minister? If new methods of electing elders and deacons are needed, who should be more familiar with various methods than the minister? The woman's organizations should be unified into a Women's Council. Who is the key-person to suggest such a change, but the minister? The program of worship needs to be vitalized and beautified. Who can do it so well as the minister? Of course, there are standing committees through which the minister can work, but it has been my experience that committees stand too much and too long. If important things are done the minister must see that they are done. He is a leader before his congregation on Sunday; he is a leader before the woman's organizations; he is a leader in official board meetings; he is a leader in group or committee meetings. If he is supine and hesitant and fearful, he denies his rights to leadership and relinquishes his power to a large degree. He can be a real leader and not drive, bulldoze or coerce. Kindness, fairness, patience, tolerance, friendliness and love are makers of genuine leadership.

A good leader leads and his parishioners are willing to follow. I think people in the average church will admire and follow the one who demands respect and honor and who speaks with some semblance of authority, even if they do not approve of everything he does or says.

The Minister Is a Preacher

I place this first in the functions of the ministry. All other things, as important as they may be, are secondary. Call the roll of the princes of the church and you find that without an exception they are great preachers.

I love to preach. Until a man loves to preach he should refuse to preach. There is something about preaching that gets hold of me. The whole week is spent in preparation for preaching. There is nothing about sermon preparation that becomes monotonous. Sometimes I am thrilled on Sunday morning with as much anticipation to preach as I used to be just before I entered a baseball or football game.

When I first began to preach the thing that got hold of me was that I had a peculiar message that should be heard and that belonged to a separate group of people. That has long since failed to stimulate me. Now the great social, economic and moral issues challenge me. Now I want to "burst forth" in preaching a gospel of brotherhood and world peace, of economic justice and racial fairness. I want to bring words of hope and cheer and assurance and confidence to scores of men and women who too long have given themselves over to material things and at this moment are in desperate need of a companionable God. I want to help individuals who are asking, Is life really worth while and is there a God after all?

*Pastor, University Christian Church, Bloomington, Ind.

. In my early ministry I used to wonder what the challenging issues of tomorrow would be. Well, each tomorrow over the twenty years has brought a real challenge, but none as great as the today in which we live. What a day in which to preach!

Here is a world torn by hatred, distrust, suspicion, competition, lust and greed. Here is a world enmeshed in materialism, secularism and nationalism. Here is a world consisting of many nations, each of which claims to believe in world peace but none willing to do a daring thing to obtain it. Here is a world groping through change, experimentation, revolution and depression. Here is a world steeped in sin and floundering for the lack of hope and guidance. Men, women and young people are staggering under heavy loads of hallucinations, fears, doubts and complexes as a result of the cynicism and materialism of our scientific age. I repeat, it is a challenging day in which to preach. But preaching to match the hour must be intelligent, up to date, appealing and thoroughly Christian. Worn-out theologies, antiquated dogmas, citations of familiar proof-texts, quotations of hoary traditions, authorities from an infallible Bible or church will not do. As precious as some of these things may be to some, they are lifeless and meaningless in the presence of the stupendous and distressing need of our modern world.

Our world needs Jesus! Apply his principles and ideals to social and economic life and what do we have? the kingdom of God on earth. We as individuals need Jesus! Apply his motives and ideals in personal life and what do we have? The kingdom of God within us. Now it is not easy to preach the dynamic gospel of Jesus. It is easy and safe to preach a traditional and static gospel, but who in the ministry today is contented to play a safe and easy rôle? Being a minister today calls for daring convictions, courage, honesty and conscience. The man who is unwilling to take time thoroughly to prepare his sermons, who is unwilling to face this day of change and adjust himself and his message to it, who is unwilling to declare his convictions on the respectable as well as the dirty sins of today, is a moral coward and has no right to stand in the pulpit as an ambassador of Christ's gospel!

The Minister Is a Pastor

I place preaching as being the primary function of the ministry, but how can one be an interesting, stirring and effective preacher unless he is thoroughly familiar with the needs and ambitions and struggles and heartaches and joys of his people? Effective preaching grows out of individual needs. A minister must live among his people to know them. I want to live among my parishioners in such a way that they shall feel no restraint when I am in their presence. I want to live so close to them that every boy, girl, man or woman shall feel free to invite me into their innermost secrets so as to share their problems with them. I have discovered that in order to know my people I must go into their homes. Nothing can take the place of sensible pastoral visitations. When a church becomes so large and the responsibilities so heavy that the minister is compelled to parcel out pastoral care to committees and assistants, at that time the church becomes too large. No associate pastor can possibly take the place of the pastor in visitation. There are some calls he just must make. I make calls practically every day. I do not call just for the fun of it but always with an objective in mind. Sometimes I have to drive myself to do it, but I get it done and after I get at it, I like it. In my church we had a large number of people to join the church on Easter Sunday as a result of personal visitation. I call on all prospects and on all who join the church soon after Easter. I encourage work done by the personal work committee but I call on all persons the committee calls on. In this way I become so well acquainted with my people that I know them in public places as well as at the church services. Because I know them I know just where to find places of leadership for them, and can thus create an organization that believes in my program.

Personal Counseling .

The most satisfying result, however, coming to me from pastoral visitation, is the help I am able to give scores of individuals who seek my counsel in personal interviews. The most interesting study to me in recent years has been in the field of psychology and psychiatry. Young men in our leading seminaries today are being taught how to deal with persons in mental, nervous and emotional distress and confusion. But those of us who cannot receive such lectures in the seminaries can acquire much valuable information by reading books on the subject. The minister has an opportunity to make use of this latest gift of science in his Christian work. To become a sympathetic and understanding friend to a person in some sort of personal need and to lead that person out into a wholesome, happy and useful fellowship with God, is one of the rare experiences of a good minister today. For a number of years I have run as a footnote on the church bulletin "The minister of this church is a friend to anyone in time of any need. Call on him day or night." My job is to be of help.

This is one of the many joys coming to me in my work as a pastor. To give an unnecessary amount of time to organizational activities; to fumble around in the office with a lot of red and green cards trying in this way to analyze my parishioners; to spend precious hours in answering the telephone; all of this would be disconcerting and monotonous to me, but to preach the glorious gospel of Jesus to anxious and perplexed men, women and children, to live with them in their joys and sorrows and to lead them out into new vistas of service and hope is my supreme joy.

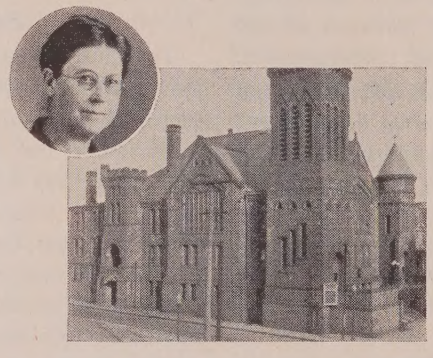
Des Moines—City of Churches

By LOLA BLOUNT CONNER

DES MOINES is a city of churches. When the international convention of Disciples of Christ assembles there in October, it will find a city where religion plays an influential and significant rôle.

Sturdy community that it is, Des Moines still lives in the pioneer spirit which opened up that rich, rolling country. Agriculture and business have not supplanted religion, whose hold in the capital is as deep as Iowa's good black soil. Love of God and warm human-heartedness, which moved westward with the march of the early settlers, manifest themselves today in an active church life and in many other ways.

A few years ago the entire city had a week of religious observances in which everybody shared. Denominational lines blended in the larger interests of civic Christianity. Sherwood Eddy was one of the leading speakers. The spiritual idealism of that city-wide experience lingers yet. Des Moines has attracted many national religious gatherings, like, for example, the great Student Volunteer Convention of 1920.



Mother of Them All

Central Christian Church, Des Moines. Inset, Dr. Ada McNeil Gordon

As for the Christian churches in Iowa's capital city, they number fifteen. The oldest, Central Christian, Floyd A. Bash, minister, dates from 1858. It was organized in a borrowed church building where the union station stands today. Convention visitors, arriving next month by rail, will pause within its gates and meditate a moment upon the mighty influence of that little group of twenty-one people. When they consecrated this ground with their first worship they little realized how wide a river that little brook would become as it flowed down the mountains of yesterday to the broad plains of today.

When the brotherhood guests arrive in Des Moines in October, they will find a reception committee, 8,752 strong, waiting to welcome them. For that is our church membership in this mid-western city. And so pronounced is their spirit of friendly union, they and their fifteen ministers, that they are known not as fifteen separate groups but as one church, the Des Moines Disciples. They constitute one large family of whose spirit an intimate observer says, "It is the most beautiful fellowship I have ever seen."

The churches often work together on a common task. "We can depend on them," people say. That is a real tribute. Once or twice annually their official boards have a joint dinner and business session. The pastors know no preferment. The leader of the smallest group is heard as gladly as the head of the largest. Monthly meetings weld them together into one fellowship.

If one of our Des Moines ministers becomes ill, the others look after his work till he is about again. In the summer they exchange pulpits among themselves, once each Sunday. No announcements are made as to the speakers. Each church regards all fifteen ministers as belonging to itself.

Central Church, downtown, across the street from Shrine Temple where the convention will meet, and University, have each had but few pastors through the years. Central's list includes James E. Gaston, John C. Hay, H. O. Breeden, Finis S. Idleman, now of Central Christian Church, New York City, W. A. Shullenberger, now of Central Church, Indianapolis, W. B. Matthews and F. A. Bash. Dr. Breeden's pastorate extended twenty-one years, Dr. Shullenberger's ten. Under Dr. Breeden the present church edifice was erected.

In 1881 Central helped found Drake University. To India she gave Dr. Ada McNeil Gordon, her present living link in India. Central Church started six of our other churches in Des Moines, including University Church, to which she gave four hundred members, Chesterfield, Capitol Hill, Highland, Park Avenue, and Ninth and Shaw.

University has our largest membership in the city, 2,539. Here Dr. I. N. McCash held a fruitful ten-year ministry. Here the beloved C. S. Medbury's thirty years made him the city's outstanding pastor.

Other Christian churches include College Avenue, Euclid, Grant Park, Indianola Heights, Mondamin Avenue, Union Park and Valley Garden.

Offices of the Iowa Christian Missionary Society, J. A. Dillinger, general secretary, are in Des Moines where the churches make constant use of its services.

Our churches are a vital part of the religious life of Des Moines.

I Want My Son to Be a Minister

By WILLIAM M. NORMENT

•

TWENTY-EIGHT years ago I made the decision to enter the Christian ministry. Months of inner turmoil and prayer preceded the decision. Upon a basis of self-support I spent six years in school preparing to preach. I would have endured the deprivations that were mine for no other vocation.

In my twenty-one years in the pastoral office, I have known successes and failures, joys and sorrows, help and hindrances, cooperation and opposition, freedom and frustration. I know what it is to abound and what it is to be abased.

I have four sons. For years I have prayed that God would bless them in body, mind and spirit, and that he would use them to his glory. I have made it a point not to persuade my sons to enter the ministry. I have not kept secret from them the problems and perils which enter into a preacher's experience. But I have hoped that at least one would enter the Christian ministry.

William M. Norment

My oldest son graduated from Lynchburg College in June, 1933. At that time he announced his decision to become a minister, and is continuing his preparation in the Divinity School of Yale University. He made his own decision without pressure, and after the years of observing a preacher's experience in the intimate fellowship of the parsonage. I want him to be a minister and I am glad that he has purposed to preach.

I

I want my son to be a minister because men and society need a Christian ministry. Men everywhere are perplexed and bewildered. Physical, mental and spiritual poverty curses the race and condemns it to precarious existence, when it might experience abundant life.

On one hand there is prideful privilege and prostituted power, with poverty in those things which are spiritual, moral and social. There is the need for a Christian ministry which will have courage to remind the arrogant that that which they have acquired and possessed, or attained, condemns society to envy, covetousness, conflict and war.

On the other hand there is need to speak with equal love and firmness to the underprivileged and the socially powerless. More than money and comfort is essential to make life really abounding.

Even the underprivileged must struggle to prevent the cares of this world and the grind of poverty from leading them into immorality, envy or covetousness. None is excusable for furnishing a ready soil for hatred. Love is the law of life and by this law we live.

Unselfish ministration upon the part of a Christian ministry makes a powerful appeal to men to forsake the ways of death and pursue the ways of life. Since I love my fellow-men throughout all the world, I want them to hear this powerful appeal, and therefore I want my son to be a Christian minister.

II

I want my son to be a minister because it will align him with Jesus Christ, the spiritual and social leader of mankind. It is essential that men know God, his relationship to men, their potential relationship to him, and to one another. Men are not what they should be but they can become that through God's grace. Our goals are too low. We do not apprehend spiritual and eternal truths. Development and progress are hindered by our ignorance, provinciality and animalism. When Jesus was in the world, he lived by the spirit and truth of God, his father and ours. He was at one with God. He gave himself in perfect devotion and loyalty to proclaiming the truth about God, to teaching sound principles of living, and to the demonstration of God's spirit. That spirit must characterize the contact of man with man. Jesus dealt in word and deed with the eternally true. With him there was no compromise with the merely conventional. The immediate effect of ignoring nationalism or racialism, though apparently disastrous, did not deter him. He knew that God's truth alone is the hope of the race. His vision, prayer, purpose, program and practice were all aimed at bringing about the day when the will of God will be done on earth as it is in heaven. He was sure that except this might be realized mankind must be self-condemned to spiritual, moral and social death. He gave himself without reserve in order that men everywhere might have abundant life.

The Christian minister, if he is really Christian, must and will ally himself with Jesus Christ. In preaching, teaching and shepherding his fellow-men, he demonstrates the principles of human living that are timelessly and universally true. Many times he will share with Jesus in hardship, sacrificial suffering and anguish of heart over the softness of head and the hardness of heart of men who are blind and deaf to spiritual and social truth. There will be hours when disappointment approaches discouragement. Progress toward accomplishment of the task will move so slowly that one will at times wonder if it moves at all. But the race must be regenerated. Convinced beyond any doubt that the way, the truth and the life of Christ holds all the hope there is for the blessedness of the race, the Christian minister will stand with and speak for Christ to a world that will die without him. I want my son to stand with Christ in behalf of his fellow-men.

III

This is a period which is momentous for the race and Christianity. Crucial is the hour we are facing. The epoch which is opening finds the secular conception and the spiritual conception of values in a battle which will determine whether civilization goes into moral and social retrogression or into a great and new awakening and a magnificent flowering of the spirit.

If secularism develops to a greater degree and triumphs even temporarily, the results for the race will be disastrous. If the spiritual conception of values wins the victory, moral and social progress must be the portion of mankind. The issue depends upon Christianity. But the voice of Christianity depends upon the prophetic Christian ministry for its volume and its resource. Upon these men will depend the making effective of the spiritual and social values of Christianity.

Most of us have been hearing all our lives that the preacher is a key man. Never has this been truer than in this crucial hour. Real social progress begins with that which is spiritual. The voices of prophetic and brave men speaking boldly the eternal and universal truth are the supreme need of our day. If they speak the truth they will be heard even though they suffer.

IV

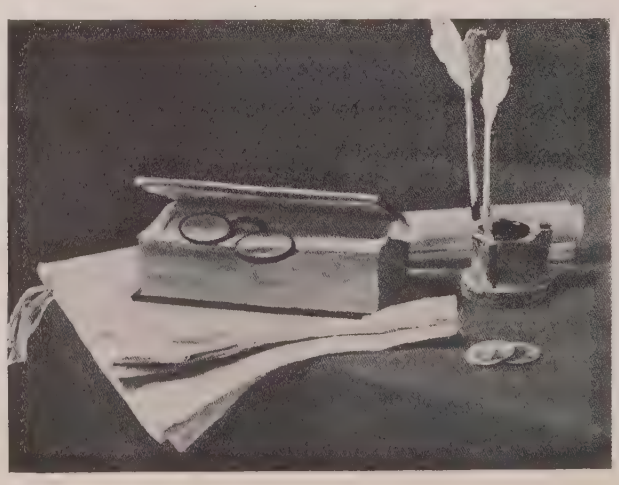
I want my son to be a Christian minister because I want his life to be essential and significant. Multitudes of men live and die and apparently make no contribution to the welfare of the race. I want him to be something and to do something that the world needs, that it cannot get along without. The welfare of mankind must be laid in the foundations of genuine religion. Without these no enduring moral or social structure can be builded. Without the church of Christ and the Christian ministry within the church, these foundations of spiritual religion will be only potential.

I want the life of my son to be of the highest significance to himself, to his fellows and to God. The most significant life ever lived among men is the life of Jesus Christ. In following him the life of my son will be more significant than it could otherwise be. He will be filling an elemental need.

V

And now, finally, there are some things of which I have scarcely written. They have to do with the temporal aspects of one's life, whether he be in the Christian ministry or follows some other vocation.

When one sees the suffering of his fellows and hears the voice of Jesus saying "Follow me!" he does not count the cost temporally or physically. If his spirit responds, he dedicates his life to fellowship with Jesus and takes up his cross to be true to the truth of God, cost what it may. His consolation, his joy, is in the consciousness of fellowship with Christ and he is sure that if he can and does suffer with and for Christ, he will reign with him. Therefore, I want my son to be a Christian minister. My heart exults that he dedicates himself to that ministry to which I dedicated myself twenty-eight years ago.



A Brotherhood Service

By A. REID LIVERETT

A. Reid Liverett of the Board of Church Extension

THE Board of Church Extension is a service organization of the Disciples of Christ. The sole reason for its existence is the service rendered to local churches. The brotherhood has equipped this "service station" with a permanent fund of $3,000,000. Forty-five years of faithful stewardship attests that this fund has been wisely handled. A total of 2,757 different loans have been made aggregating more than $8,000,000, thus helping to create a church property value of more than $25,000,000. A careful study of what Church Extension has meant to the development of the work of the Disciples of Christ in any state indicates the tremendously big part this organization has had and is still having in the building of the cause of Christ. Not only is Church Extension carrying the loans on 454 churches at the present time, but it is also rendering helpful service to many others.

Our present financial and organizational ability is being used to the limit in behalf of churches that are discouraged and financially distressed. A couple of cases will illustrate the type of service which Church Extension renders to local churches: Ames, Iowa, is a city of 12,000 people. It is the seat of the Iowa State Agricultural College. There our church was aided with a $30,000 loan on a $100,000 property. The worship room was not completed, and the church was without a pastor for several months and badly discouraged. For six months the representatives of Church Extension have personally been on the job with the following results: (1) Some $8,000 local debts paid off; (2) $2,000 interest raised; (3) Nearly $2,000 and considerable donated work assembled for practically completing the worship room; (4) Our representative not only superintended the work on the building but preached for the church every Sunday; (5) The church morale has been lifted; (6) A pastor has been called and the future outlook is full of hope. This is what I mean by "service."

Tuscaloosa, Alabama, is a beautiful little city, where the state university is located. There we have a fine church building and a Church Extension loan. The congregation was so badly discouraged that it was almost ready to give up the fight. The Church Extension Board sent one of its good field men there. After three months under his leadership note the results: A good revival was held with a number of additions; a financial drive yielded cash for adjusting local debts; an every-member canvass was conducted; the church morale was greatly increased; the congregation requested that our representative be released to continue as their pastor, which he is doing with fine success. This is service.

This helpful service covers the whole country. Our representatives have gone to such places as Woodstock, Virginia; Connellsville, Pennsylvania; Jacksonville, Florida; Miami, Florida; Rome, Georgia; Shreveport, Louisiana; Fort Worth, Texas; Oklahoma City, Oklahoma; Cheyenne, Wyoming; Porterville, California, and scores of other places. Meetings have been held, internal difficulties adjusted, money raised and pastors located. Scores of letters from churches assisted by members of the Church Extension staff attest the value of this work.

Perhaps the most difficult phase of Church Extension work at present is the numerous appeals from churches, pleading for loans to save their church property, whom we cannot help. Notwithstanding the fact that Church Extension has helped to save thousands of dollars' worth of church property during this financial depression, yet the demand for loans goes on unabated. With our funds all in use we are unable to meet these calls unless the Disciples of Christ find it possible to increase the Church Extension fund. Since the devoted service of many years has gone into each church, we ought to do everything in our power to help while there is yet opportunity in these days of great trial.

Human Needs Know No Divisions

By MAURICE W. FOGLE*

•

WE HAVE severed the field for Christianity into two sections. The fact cannot be denied. There is *local* work and there is *missionary* work. This division is not only geographical; if so, it could be overcome. It is also a mental habit, revealed not only in reactionary moments of church board meetings, not only in anti-missionary groups, but also in the thinking of the liberal-spirited Christian, and worst of all, in the mind of the minister himself.

Why is it that we persistently think that there are two types of Christian work? Why this fatal disconnection? For did not the Master start us out on a single enterprise?

As a minister of a home-base church, I should like to reach the place where I can feel that the missionary is doing the same work that I am, and that I am doing the same work the missionary is, and that we are both engaged in the *one* great task, instead of two different ones. What else could Jesus have meant when he said, "Go ye into all the world"? It is the same command to every apostle!

The term "missionary work" either does not apply to any of Jesus' own work, or else it applies to all of it. Once when he said, "I am not sent but unto the lost sheep of the house of Israel," it would appear that he was making a division of his efforts. He said this when he was around the coasts of Tyre and Sidon, the one time he was apparently out of his own territory. But his words were whimsical, and not repelling to the one who sought his mercy for her daughter. A division of field existed in the minds of the Jewish leaders, and probably in the minds of the disciples, to whom the Master was teaching a lesson in kindness. Jesus was saying, *"There is no division of human needs."*

WE GO on, then, to call Paul "the first missionary." Does that mean that Peter and John and Jesus himself were not missionaries? Paul would resent being called a missionary if his Master could not be called that, too. As we look over Paul's work, we may fancy he appears in two rôles, sometimes as a missionary, sometimes as for a year and a half at Corinth, in a position similar to that of a modern pastor. But whether Paul went or stayed, he considered himself doing not two kinds of work, but one. It was all God's mighty enterprise of redemption.

*Minister, Hamilton Avenue Christian Church, St. Louis, Mo.

M. W. Fogle

A modern comparison may be found in the itineraries of E. Stanley Jones, who has spent considerable time in the United States this year. Someone may say, "He has left his missionary work for a time, and is doing promotional work at home." The truth is that he does missionary work in both places or in neither. We should be hard put to tell which of his labors are missionary labors! His work is a unit.

ONE thing that the Laymen's Missionary Report has done is to restore the word "mission" to our thinking. It speaks again and again of "the mission," without which there cannot ever be what we have meant by "missions," and which may be better caught up in the term in the singular. The preacher of today and tomorrow must recognize "the mission." Then he will do his share in rethinking not only missions, but also his own preaching. How may we begin?

We must realize, first of all, that we do not preach to a congregation. We make a mistake in preparing our sermons for "our flocks." No sermon should be prepared merely for the ears and lives of those who listen Sunday by Sunday, but for others also.

Our preaching should not be to a congregation, but to a community. The twelve disciples preached not to synagogues, but to villages; Paul preached not only to synagogues, but also to cities.

"But most of our sermons are delivered in one place," a fellow-preacher may object. Yes, but it would be surprising to learn how much of a city's population flows in and out of a church. It is enough, certainly, if vitally influenced, to change the life of that city. We preach to communities whether we know it or not. Every message ought to be directed toward winning a community for right.

Our preaching should not be to one congregation but to many communities. I go to the door after the service to greet those who have been present, and I learn that there is almost never a Sunday without guests being present from out of town, sometimes brought by friends, sometimes having sought out the church themselves. Now it is a man from Texas, now a woman from Kentucky, now a college student from Pennsylvania. We all preach to many communities. This is a privilege. We must not pass it by. Our message must be important enough to be carried back through all these members of the world parish.

Our preaching should be not only for our congregation, but also for a nation. We need in our hearts what John Knox had in his, "Give me Scotland, or I die." That was not egotism. It was not arrogance. It was the preaching urge at its greatest. The prophets of every age have not stopped with congregations; they have spoken to nations. So Robertson of England, Beecher of America, so also Cadman and Fosdick of our own times.

We must preach not only to a congregation, but also to the world. Preachers must learn what missionaries learn from Christ: "Go ye into all the world and preach the gospel to every creature." That is the great commission, not to a few, but to every worker, to every Christian. It is our marching orders. I must preach believing that my responsibility is the conversion of the whole world. My ideas must be great enough to travel across continents and oceans. Great ideas have always done that—Luther's, Calvin's and Wycliffe's. That preaching is truly missionary which, although it does not reach the world at first, will finally penetrate all the far and deep places of the earth. If it is worthy, it will find its way to all ears and all hearts and will win all men to Christ. Would that all of us, as his servants, could do our work under the spell of this master motive.

U. S. Religious Bodies and Groups Over 100,000 Membership

Comparisons 1926—1932—1933

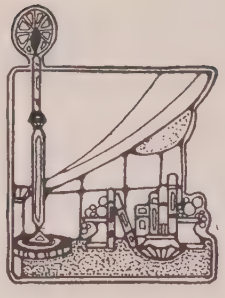
Religious Bodies and Groups	†Membership				Members 13 Yrs. and Over				
	1933	*1 Yr. Gain 1933-1932*	*7 Yrs. Gain 1933-1926*	*Av. % Yearly Gain*	*1933*	*1 Yr. Gain 1933-1932*	*1 Yr. % Gain*	*7 Yrs. Gain 1933-1926*	*Av. % Yearly Gain*
Catholics, Western (3 bodies)	20,324,144	53,426	1,639,519	1.25	14,590,474	38,360	0.26	1,176,260	1.25
Baptists (18 bodies)	9,866,209	193,571	1,425,287	1.53	9,535,204	176,560	1.88	1,635,502	2.96
Methodists (19 bodies)	8,766,017	213,662	695,398	1.23	7,935,696	193,999	2.50	670,781	1.32
Lutherans (17 bodies)	4,381,094	65,783	415,091	1.49	3,136,393	46,332	1.49	298,673	1.50
Jewish Congregations	4,081,242	-------	--------	----	2,930,332	------	----	-------	----
Presbyterians (9 bodies)	2,674,875	d42,456	49,591	0.27	2,537,814	d40,553	d1.57	46,437	1.86
Protestant Episcopal Church	1,876,390	21,472	17,304	0.13	1,384,776	15,846	1.15	12,770	0.13
Disciples of Christ	1,566,772	2,835	189,177	1.96	1,455,531	2,634	0.18	175,745	1.96
Congregational and Christian Churches	1,024,887	d22,313	30,396	0.44	997,830	d21,724	d2.13	30,089	0.44
Catholic, Eastern (10 bodies)	965,789	7,139	706,395	38.90	778,349	5,690	0.73	581,884	42.31
Reformed (4 bodies)	755,881	d2,005	138,330	3.19	584,806	d1,018	d0.17	5,308	0.13
Latter-Day Saints (2 bodies)	732,812	12,989	126,251	2.97	579,507	10,224	1.79	102,892	3.08
Evangelical Synod of N. A.	437,879	12,879	123,361	5.60	340,000	10,000	3.03	25,482	1.16
Churches of Christ	433,714	-------	--------	----	433,714	------	----	-------	----
United Brethren (3 bodies)	421,597	4,202	25,712	0.93	383,533	3,851	1.01	23,319	0.92
Evangelical (2 bodies)	244,504	4,357	17,975	1.13	232,338	4,699	2.06	17,958	1.19
Church of Christ, Scientist	202,098	------	-------	----	202,098	------	----	-------	----
Church of God in Christ (Col.)	200,470	500	170,207	80.35	190,470	500	0.26	160,529	76.59
Brethren Dunkards (5 bodies)	187,137	3,603	28,889	2.61	174,796	3,383	1.97	27,039	2.61
Adventists (5 bodies)	176,859	3,700	30,682	2.99	172,774	3,604	2.13	30,553	3.07
Assemblies of God	136,705	7,313	88,755	26.44	122,624	6,559	5.65	79,612	26.44
Church of Armenia in America (Apostolic (2 Prelacies)	116,187	d1,300	88,006	44.61	87,134	d1,933	d2.17	67,351	48.63
Church of the Nazarene*	109,984	10,009	46,426	10.43	104,265	9,489	10.01	44,032	10.44
Mennonites (16 bodies)	109,669	7,524	22,505	3.69	107,353	7,112	7.09	22,153	3.71
Friends (4 bodies)	107,473	448	d2,949	d0.38	90,396	369	0.40	d2,495	d0.38
Salvation Army	104,336	1,717	29,568	5.65	65,932	241	0.36	12,174	3.23
Total Religious Bodies and Groups (Membership Over 100,000)	60,004,724	559,055	6,101,876	1.62	49,154,139	474,224	0.97	5,244,048	1.71
Total Religious Bodies and Groups (Membership Under 100,000)	808,150	96,427	185,283	4.25	736,066	65,114	9.70	147,506	3.58
Grand total	60,812,874	655,482	6,287,159	1.65	49,890,205	539,338	1.09	5,391,554	1.73
	Total Pop.				*Adult Pop. (13 Yrs. & over)*				
U. S. Population (July 1, 1933)	125,693,000	871,000	8,693,000	1.06	85,911,165	585,328	0.68	5,941,496	1.06
Per Cent of Population Churched	(1933) 48.37	(1932) 48.19P	(1926) 46.60	0.25	(1933) 58.71	(1932) 57.83P	0.88	(1926) 55.64P	0.44

(P) Corrected: Per cent of population. (1931) 47.70 total membership; 57.30 members 13 years and over. (1926) 55.64 members 13 years and over.

(*) Church of the Nazarene: Not listed among "Over 100,000" group last year.

(d) Decrease.

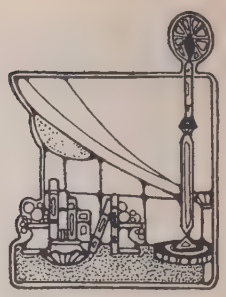
(†) Membership: Includes children under 13 years of age.



Book Chat

A Cross Section of Modern Preaching

By C. E. LEMMON



THE vitality of sermons and sermon literature has been attested in recent years by two important publishing ventures. *The Christian Century Pulpit* is a monthly magazine devoted almost entirely to sermons. It has been published about four years and has a wide circulation among ministers. *Harper's Monthly Pulpit* issues a book of ten sermons each month from some famous preacher. The books are beautifully bound and sell for one dollar. Twenty-two of them have been published to date. The books contain a higher average quality of sermons than the periodical because the selection of preachers is more restricted. On the other hand, the periodical is a little more contemporaneous in that it contains sermons about current problems and for special days. It is natural for a preacher to select sermons of more permanent emphasis for a book. In this way then the periodical might give a better cross section of preaching than the series of books.

Nevertheless, suppose we select ten of these volumes of sermons and characterize their relative merits with a sentence. *The Angel in the Soul,* by Joseph Fort Newton, noted preacher of Philadelphia, who occupied the great pulpit of the City Temple of London during the war, is the most likely to live as literature; *The University of Experience,* by Lynn Harold Hough, noted educator and Methodist preacher, is the most authentic in its scholarship; *Perspectives,* by Charles W. Gilkey, dean of the Chapel of the University of Chicago, is the most youth-conscious and contains a balanced exposition of religion; *The Unemployed Carpenter* carries in its literary form the most preaching punch and is by Ralph W. Sockman, Methodist preacher of New York; *When Christ Passes,* by Walter Russell Bowie of Grace Episcopal Church of New York is the best example of good homiletics; *Little Evils That Lay Waste Life,* by Miles Krumbine, Congregational preacher of Cleveland, is the most personal and intimate; *A World That Cannot be Shaken,* by Ernest Fremont Tittle, Methodist preacher of Evanston, is the most thoughtful; *The Sensible Man's View of Religion,* by John Haynes Holmes of the Community Church of New York, is the most practical; *Let's Build a New World,* by Burris Jenkins of Kansas City, is the most informal and conversational; *Jesus Said, "I Am,"* by George Stewart, Presbyterian preacher of Stamford, Connecticut, is the most biblical and is the only one that can be said to constitute a series; and *The Return of Spring to Man's Soul,* by Ivan Lee Holt of St. John's Methodist, St. Louis, is the most pastoral.

It is no reflection on the rest of the excellent books to select a couple for special emphasis. It is one of the contradictions of life that the most practical and vital sermons in this whole Harper's series should be from that noted radical pastor of the Community Church of New York, Dr. John Haynes Holmes. This is a rare book of sermons dealing with great themes and written with directness and power. Dr. Tittle's is an unusual book. These sermons are weighty and wonderfully clear. Tittle is right at the top among contemporary preachers. Of the hundred sermons in these ten volumes, his is the only one that has a sermon on foreign missions.

If there is an unusual note in these sermons it is in the *clinical* treatment of personality. The word "soul" has almost dropped out of the vocabulary of the preacher and the word "personality" has taken its place. Preachers have a growing familiarity with psychology and psychiatry and the preaching to individuals is more specifically directed to a personal problem than formerly. For example Dr. Krumbine has a sermon on "The Inferiority Complex," using as a scriptural basis the story of the undersized Zaccheus who climbed a tree in order to see Jesus. These sermons on individual living are more problem-centered than Bible-centered. The texts are brought in to illuminate the sermon rather than the sermon developed to illuminate the text. This transition of method from the older Bible-centered expository preaching is a very marked tendency.

One could select a very excellent group of sermons for a special volume on the church and church membership. There is much concern about the future of the church. Dr. Sockman has an interesting sermon on our good-natured pagans of the pews called "Our Pleasing Pagans," taking the rich young ruler as an example. A really fine volume could be made by selecting sermons on world peace.

My one surprise is that there are not more sermons on economic problems. One would think that the pressure of the economic crisis in our industrial order and the flood of good books on economics would stimulate much preaching. Surely here is an important field not to be neglected. And like the advice of the late A. McLean on preaching about foreign missions, such sermons can only hope to be interesting as they give facts.

Personalities

By FRA EDGARDUS

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W. F. Turner

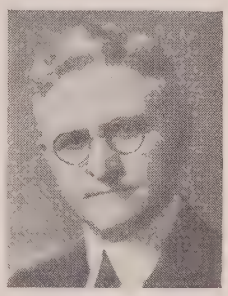
WILLIAM FRANKLIN TURNER resides at Seattle, Washington, where he directs the missionary activities of his great northwestern state. Before he became a missionary statesman he held pastorates in Missouri, Illinois, and North Yakima, Washington. No one who was privileged to call this man his pastor or listen to him preach week after week has ever been the same again. Old things passed away; behold all things became new. Never physically robust and naturally shy, this man's sermonic ability is conceded by those who are in a position to know. His sermons are simple, yet models of good taste, happily illustrated, logical, and innocent of artificiality. If the style is the man, then how could it be otherwise but that William Franklin Turner is a stylist of unusual merit.

M. H. Aylesworth

OUR communion is not without its celebrities, men in high places and carrying immense responsibilities, who were nurtured in homes of the Disciples and still retain their church loyalty. The father of M. H. Aylesworth, president of the National Broadcasting Corporation, was Barton O. Aylesworth, Christian preacher. Not even the seductions of America's metropolis have lured this man from the faith of his father. As a key man in the direction of radio, that mighty young giant of the modern world, he wields a powerful influence on American public opinion.

H. H. Peters

H. H. PETERS has headed the Illinois Christian Missionary Society for about two decades. He has overcome lately a physical handicap that suggests the courageous achievement of a Franklin D. Roosevelt. Peters resembles the pictures of Stephen A. Douglas, and if he favored the kind of a collar, scarf, and long-tailed coat that Stephen used to wear, the resemblance would be still more striking. In a preacher's meeting years ago, H. H. lifted a laugh when he declared, "My theology is up in the air." Nobody knows where his theology is today, but his religion is functioning fruitfully, and that's important.



William F. Rothenburger

THE president of the international convention of the Disciples of Christ this year is William F. Rothenburger, M.E., by which is meant master of efficiency. This pastor of one of the largest churches among the Disciples is remarkably well balanced as preacher, executive, pastor, and publicist. He is methodical, painstaking, punctilious. Write him a letter and you will have a reply as soon as Uncle Sam's mails can deliver it. He has a crisp style of speech, a good profile, and an abundance of graying hair. He is mentally and physically alert, and might be taken for a successful advertising specialist, industrialist, or professor of political economy in a swank college. He has a modern mind. He reads the best books and covers a wide field. He can crowd more pastoral calls into a week than a dozen average ministers. The presiding officer of the national convention this year will not be caught napping, whatever happens.

Will H. Edwards

WILL H. EDWARDS will be back to his field in the Congo by the time this appears. After a two-year furlough, this missionary and his wife take up the black man's burden in equatorial Africa. Edwards is the Sam Higginbottom of the Disciples, and is in every way worthy to be compared with that famed industrial missionary of the Presbyterians. Edwards can run an engine, build a boat, a house, desk, chair, table. He can teach mathematics, cook a meal, pull a tooth, paddle a canoe, shoot a hippopotamus, teach a Bible class, preach a sermon, run an automobile, and superintend efficiently a missionary station in a primitive field. He would never tell you in the world that he was decorated by the late King Albert of Belgium for conspicuous success in the Congo. But he was.

Rural Ministry

By F. M. TINDER

F. M. Tinder

TOO long we have taken rural churches for granted. The time has come when we must do a thorough job of thinking about them. When we do that, we immediately see that some rural churches are needed and some are not.

The location of the country church is very important. In these times when centers of population are shifting, great care should be exercised in placing the church in a strategic center. Such decision should be made by the right persons. Only the intelligent, capable and spiritually minded have an adequate equipment. The spirit of the leader is most important. The people will partake very largely of the spirit of their church leaders, and so the dominating forces who are responsible for their vision and method of procedure must be carefully chosen.

The welfare of our rural churches should concern us all. If urban churches live and go forward with a program of Christ for all the world, it is necessary that the rural church be brought to the highest state of spiritual activity and influence. The rural church will largely furnish the material for the ministry of the gospel. Examine any city church and you will see that it also supplies the bone and sinew of the large town and city churches. In fact we must look to the open country people for a type of character that meets the demands of every field, at home and abroad.

North Middletown, Kentucky, the village church where the author is pastor

If the type of rural church that we need is builded, there must be some pioneering. It will require a capacity for enduring hardships to meet the conditions that confront us. It is ours to convert hindrances into a means of help. The good roads, the automobile, the telephone, even the radio, can be made to promote the cause of the rural church instead of hindering it.

The people of the countryside can be brought to Christ and be filled with a passion for spiritual things with less effort and cost than in urban centers. The rural church, like all churches, only needs a program that fits into its life and is adjustable to the requirements of the young and old that all may be found participating. It requires less machinery and more wisdom, patience and tactful guidance to effect the religious development of the whole membership of the local church and to give to it a spirit of happiness and individual independence so greatly needed today. Proper methods must be used to make the people of the church happy and congenial, and this cannot be done on any other ground than that of the religion of Jesus Christ. It is a joy to the soul to see the rich and the poor meet in this fine spirit in the activities of the church, which is not only possible, but is actually being done in a large degree in many places.

But it takes leadership. The pastor of the rural church is its pivotal man. He must be a good man, godly, intelligent, industrious, having a genius for helping, developing and enlisting in the work of the kingdom. The pastor of the rural church should preach sermons well prepared and well delivered, equal to the average and better than often found elsewhere. He must be forceful, acceptable and attractive to the people. He should have the ability and character to demand the confidence of the people, good and bad. His wisdom, grace and willingness to serve all the people will knit their hearts together in a common cause.

There are a few things that will greatly aid him. In a general way he should be intelligent in the things that pertain to agriculture. He should know something about soil and the methods by which it can be improved, something about seeds, their quality and where the best can be had, something about livestock, their value and the breeds that meet certain demands, especially among the small farmers. He should demonstrate that the church really has an

interest in country people and be able to assist and prove a blessing in a variety of ways. What he lacks in a way of understanding will be supplied by the agricultural college of his state, or through the same department of the national government. He should be able to furnish the people with the latest methods for canning fruits, meats, and for preserving the things that have been grown on the farm. He has an interest in making better living possible and more economical and so he helps to the higher standards of life.

The rural minister should also show a helpful interest in the local school and prove to both faculty and students that he has a real concern and interest in their program in the schoolroom and on the playgrounds. It is wisdom for him to use the organizations of the community and only create such new ones as are absolutely helpful, such as the P. T. A., Woman's Club, Scouts and the religious organizations of the church. These all give him a contact with the people in a way that will not fail him when needed.

The rural church should make a large contribution to the home life of the community. From the pulpit, and elsewhere, the minister can give Christian ideas for home making. He can teach that Christianity is a life and not a tradition, superstition, or even a code of morals handed down through their antecedents. The people can be led in an effort to combat disease, overcome vice, poverty, and give help to neglected children of broken or disturbed homes. These things will commend the church to public favor.

The rural church should find a method for training its people for Christian service, younger and older, and they must find a field of contact where they can work together. This is best done in the Sunday evening service. There it can be arranged for many to take part and find expression for their pent-up hearts. I recommend two leaders, a younger and an older, who give a program that is well prepared after being supplied with subject and literature that makes the task an enjoyable one. Such a meeting can fitly be concluded by the minister or some elder of the church who wisely impresses the lesson and brings the audience to a practical appreciation of the evening's program.

The rural church can be made the greatest force in the community and the center of all that is Christlike and helpful. To do this it must show itself good for every worthy interest in the community life.

Judge Becomes Pension Trustee

ROBERT C. BALTZELL, United States District Judge for the Indiana area, has been elected trustee of the Pension Fund to succeed the late Thomas Carr Howe of Indianapolis.

Born on an Illinois farm, Judge Baltzell began his public life as a school-teacher. After service in this field for several years, he entered the practice of law at Princeton, Indiana, with his brother Charles O. Baltzell. There he was elected a judge of the Gibson Circuit Court. In this office he showed courage and discernment, notably in the case of a coal miners' riot in which his decision was confirmed by the state supreme court.

He was commissioned a major in 1917 and was executive officer of the Indiana draft board.

In 1925 he was appointed United States District judge for the district of Indiana by President Coolidge, which office he still carries with honor. The judge is a quiet man but fearless in his decisions. He has a quality of human understanding that impresses all with his fairness and justice.

Both at Princeton and in Indianapolis he has been interested in the welfare of his community. He has always been a great church man. One of his last acts of love and support for the Princeton church was the gift of a fine parsonage.

He is a member of the Central Church of Indianapolis. He was a member of the Commission on the Ministry and of the central committee of that group which met monthly before the founding of the Pension Fund. He loves the ministry and it is only natural that he should be asked to take the office of a trustee.

Truett to Speak

DR. GEORGE W. TRUETT, pastor of the First Baptist Church of Dallas, Texas, is to give two addresses at the coming International Convention at Des Moines. He is to speak at the Ministers' Breakfast, Saturday morning, October 20, and is also to give one of the evening addresses on Friday evening, October 19.

The convention is to be congratulated on having Dr. Truett on its program.

The First Baptist Church and the Central Christian Church of Dallas are just across the street from each other. Dr. Truett and I have been neighbors and warm personal friends for seventeen years. I know intimately of his work here and around the world. His messages always warm my heart.

I venture to predict that among the mountain-top experiences at Des Moines will be the occasions on which he speaks. He is the first citizen of Texas, the leading preacher of the Southern Baptist Church, and one of the great voices of our generation.

GRAHAM FRANK.

Rivera of Puerto Rico

By C. MANLY MORTON*

A LITTLE gang of angry boys stole noiselessly up the half-dark stairway. Some had clubs, others *machetes*,[1] a few only their bare hands. They were on their way to mob the director of the orphanage. It does not matter now what the issue was or how it resolved itself. The interesting point here is that at the head of that boy mob was an undersized, undernourished, rather silent lad by the name of Juan Rivera. Although he was smaller and younger than most of the boys, he was the recognized leader.

Juan has always been a problem. Back in the orphanage days he was a problem for the officials of the home. Many times it was thought that he would have to be dismissed. But always when he was called in for the final conference he won his point and was permitted to stay. Today Juan is a problem—a problem for himself. It is impossible for him to be content with the *status quo*. His vision and his aspirations so far outstrip the powers of any one man's ability to do that he is restless. Whatever he undertakes he tries to do a bit better than it was ever done before. I imagine that he often longs to be about a thousand men so that he might do the thousand things of which he dreams. He is a bit unhappy. Not that he is sad—far from that. Few people laugh more heartily or more often, and he gets real meaning out of life. But he is unhappy in the sense that there is within him something that seems to be calling him ever onward toward new and untried things. He likes to adventure and dare.

Faculty and students, Evangelical Seminary of Puerto Rico. C. Manly Morton seated third from left.

Although a true Latin, Juan has the Scotch penchant for order, organization and business. Back in the orphanage days when a new boy arrived at the home Juan was usually the first of the boys to greet him and make him feel at ease. There were two reasons for this. One is that Juan likes people and he felt a genuine interest in cultivating the friendship of all the boys. The second reason is that he, like most boys, was always hungry. One of the questions which he invariably asked the newcomer as soon as the opportunity presented itself was, "How much money do you have?" If there were a few pennies in the pockets of the new boy a feast was proposed. Juan never failed to provide his part of the refreshments, but his part was always to secure the cocoanuts. These he stole from the orphanage trees. When the orphanage was closed for lack of funds, Juan, a mere wisp of a lad, was the one left to dispose of the last things, turn the key in the doors and deliver them to the new caretaker. A new building was erected while he was pastor of the Manati church. The contractor went bankrupt in the midst of the operations. The work was far from completion, there was a flood of unpaid bills and very little money left. Juan took hold of the situation and carried the work through to completion and he did a better job of it than the contractor would have done had he been able to complete the contract.

Juan began preaching while he was still a "short-pants boy" in the orphanage. He was a member of the first class to be graduated from the Union Seminary. After his graduation he taught school for one year, but served, without salary, as pastor of one of our younger churches. The salary that would have been paid to a pastor was placed in a building fund. During that year an attractive little building was erected and the work developed along solid, constructive lines. Now he is Sr. Rivera, an A.B., graduate of the University of Puerto Rico, and an M.A. of the College of Missions. Besides this he has done graduate work at the University of Chicago.

There was a tendency for us to feel sad when two years ago Sr. Rivera resigned from his church and accepted a position with the Insular Department of Education, but no one questioned his motives. Our Mission had been taking cut after cut (a total of 67 per cent in two years). Juan said, "I am a single man. Besides I have this opportunity. I will get out and leave the small amount I have been receiving to go to the ministers who have families."

Now he is a high school principal, married to beautiful Señorita Margarita Capriles, and very active in lay Christian service. I expect him to reenter the Christian ministry, but if the opportunity does not offer, I am sure Juan G. Rivera will go on ministering for Christ.

*Missionary under the U.C.M.S. for eighteen years.
[1]A long, heavy knife used for cutting cane.

What I Owe to Christ

By JUAN G. RIVERA*

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This is the second article of the series from many lands on the above theme. Last month we read a fascinating account from Singh of India. Here is the stirring story of Rivera of Puerto Rico.

Juan G. Rivera

WHAT I am today, I owe to Christ. Pages upon pages could be written to illustrate how true this has been in my life. Three points will suffice, however, to show how his influence has made me feel that I owe my life to Christ.

In the first place, I owe Christ for my health. I was left an orphan at the age of seven, and had it not been for a Christian hand at that critical moment of my life, my story would probably have been very different. During the two years my mother laid on her deathbed, with my sister and I doing the best we could to take care of her, the members of the church were very near to us. This was a terrible experience for a lad of my age, and more so now, as I bring to my mind those early years. My health and even my life were also in danger. The dreadful disease might have counted us among her victims. But there was a watchful eye. Our Lord took care of us.

Graduating class, 1934, Evangelical Seminary of Puerto Rico

Six months later, I was taken to the Boys' Orphanage in Bayamón which at that time was under the direction of the Christian Woman's Board of Missions. I found a home there, and in spite of the handicaps of an orphanage life, the place was an ideal one for me. Lacking as I did the bodily strength, I went through all sorts of ailments while in the orphanage. I had the measles, the mumps, chicken pox, tonsillitis and what not. I remember well how Dr. Alton watched over me for over two weeks. I did not know how sick I was, but he certainly did. He took good care of me, and the Lord was by our side.

One more instance will perhaps be enough to add to this aspect of my testimony. This happened while I was in the orphanage. I was in the lower grades. If I remember aright, in the sixth grade. Miss Florence A. Mills and Miss Nora E. Siler, retired missionaries now, were my teachers then. There were some other teachers there, too.

One of the directors of the Girls' Orphanage brought a sick young man from town and had him live in a tent on a hill near by. Another boy and I were chosen by her to carry his meals to him. We thought we had the best fun. We were allowed to leave the orphanage grounds and that was grand. Moreover, we had a real kick out of it. We had our ration from the remains of the basket we carried. You know how boys are.

Well, a short time later, the sick young man died and only two years hence, my errand companion died of the same disease. I am not speaking ill of the Girls' Orphanage director; I am only showing how my Lord and Master has, in spite of everything, cared for me, and watched round about me. Yes, to Jesus I owe my health.

In the second place, I owe Christ for friends. "What a friend we have in Jesus!" This has been very true in my life. The closest and dearest friends in my life are Christians. That is, it has been through him, the friend of friends, that I can count many as true friends.

During my years of experience, I have felt the influence of true friends. When I finished my eighth grade while at the orphanage, I had a helping hand to guide me as to what it was best for me to do next. Later on, after graduating from high school, and all through seminary and university, the friendly hand has not faltered.

And then, when I sailed for "the States" to study. Again, Christian friends were ready to counsel me and direct me. How many friends have I had through Jesus! Yes, indeed, I owe Christ for friendship—for friends.

(*Continued on page* 20.)

*See opposite page for biographical sketch.

1874-1934 at Des Moines

Sixtieth Anniversary Celebration at Convention

WHEN the 1934 International Convention meets at Des Moines, October 16 to 21, one of its unusual features will be the observance of the sixtieth anniversary of our organized women's missionary work.

Friday, October 19, will be given over to honoring those years of notable service and to facing forward to the years ahead. "With gratitude for the past and a pledge for the future," say the women. A sacrificial luncheon will crown the day.

"I Love Thy Kingdom, Lord," sang seventy-five devoted women in 1874, when the Christian Woman's Board of Missions was organized in the basement of Richmond Street Church, Cincinnati, October 21.

Interestingly enough, Convention Sunday will be the exact birthday of that long-ago hour. A vesper service at five o'clock will gather up the devout spirit of all the women known and unknown who have poured their love into this work. All of our missionary societies in this country and in our mission lands will share the same order of service at this hour.

When Mrs. Caroline Neville Pearre, wife of the pastor of the church at Iowa City, and founder of the Christian Woman's Board of Missions, drew together those seventy-five women from nine states in 1874, others, too, were hungry for a spiritual outlook. One woman from Ohio wrote, "How often in the years long ago have I wished there were some Christian work in which the sympathies of our sisterhood could be enlisted, something to develop the spiritual and make us feel that even women could do more than minister to the physical wants of society."

MISSIONARY societies developed far and wide. A few then in existence in several states, including one in Des Moines, at once joined the "C. W. B. M." Convention visitors who enter Des Moines' union station next month and pause in the waiting room will stand on the very spot where that society was formed.

In those earliest days the women had no business experience. Prayer and "sanctified common sense". were their guides. They did not realize that they had started the first board managed solely by women, conducting both home and foreign missions and employing both men and women. But they spoke fervently of praying and giving. And they worked!

As one studies the old red leather-bound records of the first secretary, Mrs. William Wallace, who died only last year, one realizes that the wisdom of those first women built foundations whose strength still lives.

True, they had to wait two years before their initial offering of $430 grew sufficiently to send two missionaries to Jamaica. But in 1920 when the board joined the United Society, it had over a thousand missionaries in ten countries; and its offering of 1919 was $916,-354.00, the largest annual offering ever made by any board of our church.

Today, the women are an integral part of the mission program of the whole church. Through graded missionary organizations for every age and interest in church life, they are developing trained Christian lives, united in world service, and giving systematically to world missions. Recent reports show that today the women have 4,691 missionary organizations with 132,061 members among our churches.

For sixteen months the women have been preparing for the sixtieth anniversary. Their slogan is "looking upward, reaching outward, moving forward."

Love of the kingdom will live on at Des Moines.

What I Owe to Christ

(*Continued from page* 19.)

And lastly, I owe Christ for my faith. There is one verse in the Bible which to me is the most beautiful, "Let not your heart be troubled; ye believe in God, believe also in me . . ."

I am working today as high school director in the small island of Vieques, just east of Puerto Rico. I have changed occupations. My work now is quite different. It involves a new perspective and a different technique. New associations have resulted. And yet in all this my faith in Christ has remained fast. Yes, as I come in touch with numerous groups, and meeting as I do all sorts of persons, there comes the need to stick to one's stronghold—Jesus. Temptations of all kinds have sprung up against me during these last two years, but the fact that I have believed in Christ has kept me from falling.

This element in my life has helped much in my relations with others, particularly the young men in the high school. I have learned to believe in God through Christ, and through Christ I have learned to have faith in those with whom I come in contact. It is great to be able to have faith in your neighbor, friend or foe, in a world like ours. "Ye believe in God, believe also in me . . ."

And thus, I owe Christ for the good health I have; I owe him for the friends I possess here and everywhere; and I owe him for the faith I have in my fellow-beings.

Student Work Director Chosen

THE development of the religious life of students has long been a concern of farsighted Christian statesmanship. In the past few years the United Society, through its departments of foreign missions and religious education, has sent members of its staff into colleges and universities for this purpose. For years the Board of Education also has maintained a university department whose chief function has been to foster the religious life of youth in institutions of higher education. Last year these interests were merged in a more extensive effort in cooperation with the Board of Temperance and Social Welfare through a "joint student work committee."

Desiring to make possible a fuller development of this important work, the Pittsburgh Convention of 1933 authorized that it be established on a permanent cooperative basis. This Pittsburgh action was an important step forward in a new field.

Miss Lura Aspinwall

In accord with this move the executive committees of the U. C. M. S. and the Board of Education on July 24 acting concurrently called Miss Lura Aspinwall to work as student work director under the auspices of the joint student work committee. Miss Aspinwall brings to this task a promising background of training and experience. Educated at Cotner College, Auburn Seminary and Chicago University, she has had experience as director of religious education in the First Church, Lincoln, Nebraska, and for the past four and a half years has been one of the two directors of Christian student work at the University of New Hampshire. In this position she has demonstrated qualities of leadership and a thorough fitness for work among student groups. She begins her work September first.

Recovery Is on the Way

By C. O. HAWLEY

THE missionary year just closed has been a year of unusual devotion and sacrifice in behalf of the work supported through the United Christian Missionary Society. And it has brought results! For the first time in years we are able to report an increase in receipts over the previous years. The total gain from the general receipts of the Society is $13,132. This is most encouraging. Around the world new spirit and strength will flow into the missionary and educational work we are cooperatively doing.

A new missionary year has now opened. The financial condition of the country as a whole is measurably better than it was a year ago. These improved conditions call for an advance movement in the church and all its enterprises. This is no time for further retreat. We must go forward. The opportunities for the kingdom of God both at home and in far lands were never greater. Old walls are down. There is no such thing as a "foreign land." The people of the earth are neighbors. World-wide problems call for a world-wide religion. No religion except that of Jesus Christ is able to create a world brotherhood.

There is no other way to build a Christlike world except to be Christlike. We must meet this secular world, its greed for prosperity, its ugliness, its hard philosophy, its utilitarian aims with a conviction of steel. We must go all the way through with Christ. To be like him in life and spirit today means that we must give up halfway measures and be his either to live or die.

These are days when brave men really live. Encouraged and lifted up by the satisfying response of the past year, the society looks ahead with hope and courage. The appeal is to make this a "Plus Year" for World Missions and Christian Education. A Plus Year means increasing all the offerings during 1934-35 for the Christian causes supported through the United Society. To make this a Plus Year every church and each organization is asked:

To plan carefully a missionary program for the year.

To accept the giving of 1933-34 as a minimum goal for 1934-35.

To step up their offerings during the year by at least 10 per cent.

To increase the number of contributors by at least 10 per cent.

To accept a definite goal for missions and education.

Australia
Loses a Leader

By HORACE KINGSBURY*

ONE who knew and esteemed the late Senator William Morrow, of Adelaide, South Australia, as I did, could not receive a cable announcing his death without feeling a deep sense of personal loss and realizing that a prince and a great man had fallen. "Morrow died today," was the message that came on July 3rd from our mutual friend, Councillor Robert Lyall, of Melbourne, Victoria.

The end was not unexpected, although the illness had been comparatively brief. The faith that had sustained the good man in life helped him to bear his final sufferings and to go out into the presence of his Lord unafraid. In one of his last letters to Mr. Lyall he said, "I know I am facing an issue for which the Lord has fully prepared me, and I can say with the fullest assurance, 'Though the outward man perish, yet the inward man is renewed day by day.' "

Mr. Morrow was born in South Australia sixty-two years ago. He spent his life in that state, devoting some of it to business, some of it to statecraft, and all of it to the service of the Lord. He was one of the "speaking brethren" and his voice was often heard in our Australian pulpits, and always helpfully.

NATURE had been lavish with her gifts to him, and it was not to be wondered at that with his pleasing presence, his genial disposition, his keen mind, his ready wit, his rich voice and his rugged eloquence, he should find his sphere of usefulness in public life. Political honors came quickly but they did not spoil him. He knew that greatness was in service. He was returned again and again from perhaps the largest agricultural electorate in the Commonwealth, and was an honored member of the Legislative Council of South Australia at the time of his death.

Mr. Morrow loved the Lord in sincerity and, whether in humble chapel or stately church, was ever to be found in the Lord's house on the Lord's Day. He enjoyed the fellowship of kindred minds. He encouraged the ministers of the word, and I am confident that many a preacher can say of him, "He oft refreshed me." He was one of the most familiar figures in the South Australian and Federal "Conferences" of the churches, and when he was appointed to office he accepted responsibility. Being a parliamentarian he graced the chairs he occupied, including that of the president of the Federal Conference.

*An Australian by birth. Now pastor, Christian Church, Lancaster, Kentucky.

Senator and Mrs. William Morrow

He probably rendered his greatest service to the Australian brotherhood as a member of the Federal Foreign Mission Board. He had been to India that he might have first-hand knowledge of the field and the problems of the work. He knew the missionaries personally and they were in his heart. So worthwhile was his counsel that, when his illness prevented his attendance in the city, the board met at his house; and when, through his weakness, this policy had to be abandoned, he was still lifting up his eyes and looking on the fields, white already to harvest.

ALONG with many others I have cause to remember the happy home life of Mr. Morrow. His home was a haven of rest for many a sojourner. He knew both how to accept hospitality and how to extend it. The Morrows did not have to write "welcome" over their door; the very atmosphere of the place breathed it. Mrs. Morrow shared her husband's graciousness, or helped him to be the gracious man that he was, and together they made the comparative stranger feel "at home."

In addition to Mrs. Morrow, the senator left behind a grown son and daughter and a manly little fellow who wears his name. I can see William, Jr., up on his father's shoulder now, with his proud mother standing by, as together we listened to the tribute to President Garfield at the World Convention in Washington. I find myself hoping that this may be a parable of life, and that the name and the influence and the work of William Morrow will live on.

Senator Morrow traveled extensively and was widely known. He was one of the vice-presidents of our World Convention which is to be held in Leicester, England, next year, and was a dear friend of John Wycliffe Black, the president. He had made three tours through the United States. His address at the first World Convention drew people to him, and the friends he made in a personal way cannot but feel bereaved in his passing. However, it was good to have had such a friend, and there is a land of meeting again.

The House of Helpfulness

By ROSE H. THOMPSON*

Rose Henderson Thompson

MANY years ago I sat in a schoolroom listening to a voice reading *The Courtship of Miles Standish*. The tone was exquisite and the effortless ease of enunciation I have not heard equalled except in the best of cultured English voices. I stared at the reader, a piece of dark humanity, afflicted with rickets and acute anemia.

Sometime after, the child was absent several successive days. Because of my interest in her intelligence I went to her home. I took my way across West Street through Tin Can Alley, down Wild Cat Shute to the dumps. There was no address. A shed in the midst of tin cans and débris was pointed out to me. Before the doorway two upright poles held in place a piece of galvanized tin which prevented the rain splashing on the door sill. I glanced inside. A bright-eyed, brown youngster of four looked up and smiled.

"Where is your sister?" I asked. No answer.

"Your brother?" He was carrying papers.

"Your father?" Apparently she did not know.

"Your mother?" Mother was at work.

A few moments later my pupil came across the dumps. I chatted with her awhile and then picked a very thoughtful way back across the trash. Something ought to be done about babes whose mothers were at work. And the answer is Flanner House, the Negro social center maintained by Disciples of Christ in Indianapolis.

A mother who secures employment through the Flanner House agency can bring her babe in arms there and turn it over to competent nurses. There her baby can receive expert care, clean clothes, proper food and proper sleeping periods. More intelligent care, perhaps, than the mother herself can give it. If the youngster is of pre-school age, he attends an excellent kindergarten taught by one of the best teachers the Indianapolis public schools has ever had. If he attends school, he can report to Flanner House for play, rest and food after school hours until his mother arrives. How they are able to do this on the slender sums at their command I can scarcely see, but if Flanner House did nothing else, it would more than justify its existence by this service alone.

The nucleus of Flanner House is its employment agency. Mothers who apply there are sent out on jobs which they are supposed to be able to fill. The employer is later called and asked in detail in regard to the worker. Keen criticism is welcomed. Then the Flanner House staff attempts to remedy defects and train the worker in the use of modern electrical equipment, correct clothing and methods of work. In a modern, well-equipped laundry under a director she is taught to use electric washers and mangles, to wash and iron properly. The work turned out, which is on the cash-and-carry plan, compares favorably with the best of our steam laundries. Through the laundry work of patrons, the laundry is partially self-supporting and at the same time the women are being trained. There are classes in cooking, sewing, music, housecleaning and health. In the sewing classes the garments are made from discarded clothing sent in by private citizens. Out of scraps I saw a smartly cut garment for a four-year-old youngster and two well-made quilts. So if you have something you feel no one wants, even rags, bundle it up and send it to Flanner House; they can use it. In a corner of the room in which thirty women sat sewing, with only one sewing machine, I saw a former pupil.

Smiling I said, "What are you doing here?"

"I have a youngster," she replied, "so I'm trying to learn to sew."

"I have one, too," I said, "but I don't know how to sew. I haven't had the advantages offered by Flanner House."

In another room girls of high school age and high school graduates were being taught by an instructor from Butler University. They were learning correct speech, voice, how to walk, ascend stairs, and many other cultural accomplishments which those of us more

*Teacher in Public School Nineteen, Indianapolis, Indiana.

fortunately situated cannot give our youngsters. They also learned cooking, music and sewing. Because of this training many of them have work by the day or week and are thus protected from being a future drain on the community or becoming prostitutes.

Flanner House has an employee registration of about two thousand workers. They are classified as A and B workers, according to their work record. "A" workers receive employment preference, and "B" workers strive to enter the "A" class. Henry L. Herod, director of Flanner House, says, that during the entire depression period they have been able to place nine out of every ten competent workers. This speaks well for Flanner House.

We as Americans do not believe in the dole and care little for plain charity as such. But that sort of charity that makes for self-help, that turns a mendicant into a productive citizen, is what we want, and that Flanner House gives. Citizens who first got their help there, but now are on their own feet, sometimes ignore Flanner House altogether, passing by on the other side of the street, as it were. But Flanner House doesn't mind that, because it is an expression of a pretty sound feeling of advancement, an ability to carry on oneself.

Flanner House maintains tuberculosis, prenatal, dental and baby clinics. All are heavily attended. The baby clinic averages eighty-five to ninety babies a week. Those mothers come with hope to a capable physician and two efficient nurses and leave with faith.

A field visitor completes the organization of Flanner House. She makes home visits and gives lessons in household economics, hygiene and thrift. To a people with no peasant blood in its veins and no inherent racial training in thrift, this is immeasurably needed. Because of this field work, district Mothers' Clubs have been formed in the four sections of the city, where ideas are exchanged between Flanner House mothers and others in the community. Twice a month Mothers' Club meetings are held at Flanner House proper, when members of these clubs have the privilege of hearing talks by leading nurses, physicians and experts in home economics.

And so a glimpse into Flanner House leaves one with a feeling that much is being accomplished. If you cannot give money or old clothes, if you haven't time to drop in for a word of greeting to that most excellent staff of workers, or to tell a story to the kindergartners, take a few minutes and drop a note to Henry L. Herod, the director, and congratulate him on the excellence of the humane, intelligent and constructive fashion in which he is doing his bit in that part of the Master's vineyard to which he has been called.

—F. M. Kirkpatrick

Kindergartners and their dollies have a tea party at Flanner House

Looking Upward

To some clear mountain lake
Where aspens curtsy to the wind
And birches crowd, Narcissus-like, to gaze
Upon their leaning images
Shimmering white in blue lake water—
I lift my hope.

Up to the meadows of the sky
Where clouds roll continents
As fair as fabled Darien by day,
And distant stars and nebulae appear
Upon the darkened screen of night—
I lift my courage.

To some white mountain peak
Where cedars bear
The heavy weight of snow,
Patient as anxious women toward their hour
Bearing the beautiful burden—
I lift my faith.

—Anne Zuker in the *New York Times.*

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Reduced Railroad Rates to Des Moines Convention

UPON application of the undersigned, all of the Railroad Passenger Associations in the United States and Canada have granted reduced railroad rates on railroads, members of such Associations, to the International Convention of Disciples of Christ and National Evangelistic Association, meeting in Des Moines, Iowa, from October 14 to 21, inclusive.

The reduced rate granted is a fare and one-third of the current one-way first-class fare for the round trip, with a minimum of $1.00 upon presentation of Identification Certificate. This reduced rate is granted for use as follows:

A. *Using the same route in both directions.*

B. *Going via any authorized route published in one-way tariffs—the round trip fare being computed by using one-half of the round trip fare (that is, one-half of the one and one-third fare) from starting point to Des Moines applying by route used on the going trip PLUS one-half of the round trip fare (that is, one-half of the one and one-third fare) from starting point to Des Moines applying by route used on the return trip, except that no diverse route will apply south of Jacksonville, Florida, nor between the A. C. L. R. R., and the S. A. L. R. R. through the Virginia Gateways.*

Summer excursion fares on sale daily, May 15 to October 15, inclusive, limited to reach original starting point not later than midnight of October 31, 1934, which, in some cases, are on a lower basis than the Convention fare, will apply from some of the territory on the Pacific Coast. Delegates in such territory should, therefore, confer with their ticket agent as to which fare is the lower, before purchasing ticket.

The selling dates for all reduced rate tickets will be October 11 to 17, inclusive, in the territory of the Passenger Associations, except as follows:

From Oklahoma, Texas, Colorado (except Julesburg), Wyoming, New England and Alberta, Canada .....*Oct. 10 to 16, incl.*

From Montana and Southern Idaho .....*Oct. 9 to 15, incl.*

From Arizona, California, Nevada, New Mexico, Northern Idaho, Oregon, Utah, Washington and British Columbia, Canada .....*Oct. 8 to 16, incl.*

IMPORTANT !!!

Detach the color pages and use as a poster in your Church

● POST IN CONSPICUOUS PLACE

The final return limit is 30 days in addition to date of sale, but passengers must reach the original starting point by midnight of the final return date.

To obtain these reduced rates, an Identification Certificate must be obtained from the undersigned and presented to the ticket agent on any selling date, at which time the purchaser should indicate to the agent whether he desires to use the same route in both directions or diverse route for the return movement from Des Moines. Necessary Identification Certificates will be sent by the undersigned *upon receipt of request for same*, if accompanied by a self-addressed stamped envelope. One Identification Certificate will secure the Convention rate for a delegate and the dependent members of his family. A separate certificate is not needed for dependent members of a family unless such members are to travel separately. Convention tickets must be validated at Des Moines before starting on the return trip.

Delegates should remember that they must have an Identification Certificate to secure the reduced rate. Therefore, request your Certificate *immediately*.

H. B. HOLLOWAY
Transportation Secretary
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Entrance, Drake University, Administration Building. "Old Main."

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The Des Moines Convention Will Provide ... *Inspiration, Information and Fellowship*

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FORT DES MOINES HOTEL
Pension Fund, Board of Education, Board of Church Extension.

HOTEL KIRKWOOD
National Benevolent Association.

HOTEL CHAMBERLAIN
Board of Temperance and Social Welfare, Association for the Promotion of Christian Unity.

HOTEL FRANKLIN
National Association of State Secretaries.

IMPORTANT!!!

The foregoing two color pages should be removed and pasted on your Church Bulletin Board

HOTEL RATES

HOTEL SAVERY

Single room with bath	$2.50	$3.00	$3.50
Double room with bath	3.50	4.00	5.00

(Rooms at $3.50 single and $5.00 double have combination shower and tub.)

HOTEL FORT DES MOINES

Single room with bath	$2.50	$3.00	$3.50	$4.00
Double room with bath	3.50	4.00	5.00	6.00

(The $5.00 and $6.00 double rooms are mostly twin-bed rooms.)

HOTEL KIRKWOOD

Single room with bath	$2.50	$3 00
Double room with bath	3.00	4.00

HOTEL CHAMBERLAIN

Rooms without bath, single			$1.50
Rooms without bath, double			2.50
Rooms with bath, single	$2.00	$2.50	3.00
Rooms with bath, double	3.00	3.50	4.00

HOTEL FRANKLIN

Single room with bath	$1.75	$2.00
Double room with bath	2.75	3.00

BROWN HOTEL

Rooms without bath, single		$1.25
Rooms without bath, double		1.75
Rooms with bath, single	$2.00	2.50
Rooms with bath, double	3.00	3.50

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Why Attend a Christian College?

By R. B. MONTGOMERY*

THE wise choice of a college constitutes the first step in a successful collegiate career and is more serious in its implications than most young people realize or their parents appreciate. Many factors enter into this important decision. The academic rating of the college in the educational world, the personnel and character of the faculty, the type of students in attendance, the spirit and culture characterizing the campus life and activities, the philosophical approach made to life, et cetera, are of primary consideration. Incidental things like buildings, enrolment, sentiment, prestige, sectarian loyalties, costs and the like, often play too large a rôle in the selection of a college.

Conscious that the readers of the WORLD CALL are Christian parents and Christian young people, the question is definitely approached from your angle and for your thought. It is to be assumed that Christian people are interested primarily in an education that gives the Christian viewpoint and interpretation to every realm of knowledge and prepares youth to face all life in the light of his Christian faith. Christian colleges as a group vary in their method and success, but they function unitedly on one basic conviction, that Christian teaching must be central and integral in the educational process if society is to be Christianized. They are equally convinced that their scholastic and academic standards must be on par with other institutions of collegiate rank if they are to make their full contribution. In attainment they can only approximate the full ideal toward which they strive, but their failure is due more to loftiness of ideal than to lack of achievement.

THE Christian youth should choose a Christian college, in the first place, for the fellowship with other Christian young people who share his ideals and hopes for life. This fact makes the Christian college campus the setting for the richest possible living experience. Education is far more inclusive than the activities of the classroom, library and laboratory. Here one learns to live best as a participant in the life of a choice community. The Christian college seeks to give as its primary contribution a deep and broad foundation to values of social, cultural and spiritual import instead of a training in the mastery of certain mechanical techniques for the sake of immediate use. The social and cultural environment fills a large place in this objective and a wholesome fellowship with other young people of kindred interests and with varied talents and vocational aims gives the setting in which academic attainment may reach its maximum possibilities. This places the emphasis on immediate living with those elements of knowledge and attitudes interwoven to give the fullest preparation for future achievement.

In the second place, the Christian youth should attend a Christian college because its life is stimulated and guided by a faculty that is individually selected to be participators in the activities of the learning community. They understand the aims and ideals of a cooperative learning effort and are fitted to participate in the social and academic program. The Christian faculty feels a responsibility for and accepts the privilege of sharing sympathetically the interests, the ideals, the activities, the pursuits of the campus in an enthusiastic and peculiar way. This comradeship in an engaging quest for truth and light serves to inspire, to guide, to challenge and to give courage to both teacher and student in thought and conduct.

THE Christian youth should attend the Christian college because it is a Christian institution. He is interested in the advancement of the Christian way of life through teaching and practice. With this concern he can make a significant contribution in and to an educational institution that holds a major interest in common with his. A college will be Christian to the extent that it has a student group which is Christian young people, moved by high idealism, ready to engage in projects in living with understanding and courage. A college that has its halls filled with Christian young people, moved by high idealism ready to face the realities of life seriously but readily and willingly, is unlike any other institution on earth. Such a college becomes the most dynamic group in the world and holds unlimited hope for a better world. The Christian youth should be in such a company in order to add the contribution of his life as well as to receive the enrichment that comes to him.

The large measure of academic freedom and social independence from uniformity and external domination enjoyed by the Christian college should make its appeal to Christian youth in this day of the revaluation and reconstruction process in our world's life. It is relatively free to search for truth unhampered and to apply with courage the findings to the social and religious conditions. Of all institutions it is freest of fettering political entanglements on the one hand and of hindering ecclesiastical interference on the other.

Finally, the Christian youth should attend the Christian college because of its major philosophical premise; viz., that human values are supreme. This has always

*Associate President, Lynchburg College, Lynchburg, Virginia.

constituted a radical doctrine, and it is as challenging today as in any period of history. When Jesus had, in the sight of his contemporaries, desecrated the sabbath by healing a man in the synagogue during a religious service and was denounced by the leaders for an act which to them was sin, he announced the eternal values in the statement that, "The sabbath was made for man and not man for the sabbath." That is to say, nothing is more sacred in the world than human life and all things and organizations and institutions are to serve human need for fuller and more abundant living. The Christian young person will wish to learn the full meaning of these values in specific ways and its bearing upon the pagan philosophies which place highest appraisal upon material values. He will want to see how a universal application of the values of Jesus will affect the world situation. Neither the Christian college nor the Christian youth can escape this philosophy of the supremacy of human values over all others. Social redemption lies in a thorough appreciation of its meaning and definite purpose to see its application to tragic problems in society. Human suffering is crying for Christian youth to know and to act. There is no other generation that will do much about it. The Christian college is not concerned with adjustment of youth to the status quo. It is aimed at educating young people to be misfits in our present imperialistic and selfish society. Its objective is to teach and challenge them to live significantly rather than easily and to develop the courage to suffer for ideals of justice, righteousness and peace. To the Christian youth who takes his Christian profession seriously, this challenging stand and function of the Christian college makes an irresistible appeal.

Needless to add that these reasons for attending a Christian college will also be reasons why some will not want to attend. In the nature of the case, that must be so, but at any rate, they are reasons for those who "are able" to face life realistically and courageously.

Youth on the March

YOUTH is on the march. The throngs crowding into colleges and universities all over our land are seeing visions and dreaming dreams of a life that is abundant and a world that is Christian.

In their recent meeting at Lake Geneva, Wisconsin, June 26—July 1, the Christian Youth Council of North America formulated this statement: "Conscious of our failures and our sins, we affirm our faith in God and his purpose as revealed in Jesus. Firm in that faith and with hope for the future, we declare our purpose to join with those who would bring strife and suffering to an end, and build a world of brotherhood, where God-given resources are used to serve all mankind, where cooperation replaces competition, where peace abides in place of war, and where special privilege gives place to justice and equal opportunity for all."

This from our youth. The Christian church must be alert to keep abreast of this army crusading for a new world that is Christian.

This fall, hundreds of young men and women will be leaving our churches for college and university. They need to know that their church honors them in their going, that their church shares their dreams.

Youth Day, September 9, offers the occasion and opportunity for churches across our country to honor its youth. Appropriate programs can magnify the courage and enthusiasm of these who are willing to undertake considerable sacrifice that a thorough preparation for their life work may be made. The church can also restate its faith in its youth and its faith in a God who is slowly teaching men "to think his thoughts after him."

Thus the hallowed memories and associations of the home church can be made to carry over into the relations of a new fellowship in a new place. The church can become an anchor to windward for those who might lose their moorings in the new relations and freedoms of university life.

Youth Day brings the challenge to seek an adequate preparation for life. Many a youth who had given up hope of college has found the courage to try because others whom he knew were willing to make the sacrifice. Parents are helped to see the importance of further training as other young people return home from the universities and relate their plans in the Youth Day program.

The church has an important stake in the education of its youth because from this group of young people will come our leaders for tomorrow. If they grow in Christian ideals and knowledge, they will give Christian leadership to our country.

Great credit is due the Board of Education of the Disciples of Christ for seeing this need and creating Youth Day to meet it. The offerings taken on that day help to provide literature for the day and to carry on the work of the Board of Education, particularly in the student field. Every church should be interested in this fundamental work.

Youth is on the march. Let the church lead youth into the abundant life of service through a dedication to Jesus, the Pioneer of Life.

—C. W. FLEWELLING.

The Tinguian Institute

By MRS. W. H. FONGER*

THE second Tinguian Institute was a success. The first, a year ago, had been a sort of experiment and was a bit confused. But this time we all knew where we were going.

The Institute opened in Bucay on Sunday evening and closed on Thursday evening. There were four evening meetings and three full days of classes. The subjects were, Life of Christ, How to Use the Bible, Our Beliefs, Conduct of and in Meetings, and some instruction in simple embroidery. The classes were well attended and the response and interest were excellent. The night meetings were followed by stereopticon pictures given by the men with the Bible truck. This truck, belonging to the American Bible Society, travels through the country. It is equipped with a radio loud-speaker and can interest large crowds in the open air. They went to the town plaza on the last evening and gave a general program.

There were 106 listed (besides our own household of six), of whom 46 were women and girls. The younger generation predominated, although there were two cases of three generations of one family. They came from thirteen villages.

For recreation there was volley ball, but the extra time was not plentiful because of trips to the river for bathing and watering the horses, trips to the fields to get green corn for the horses, and the cooperative scheme of cooking. There were about fifteen horses for which we had bought the corn in two small fields.

About twenty-five stayed with their friends in other houses in Bucay, but about eighty were right here at our house. The "mechanics" might be of interest. We have the canvas that was given Mr. Kennedy some years ago by a friend of missions. A large tent was made in the shade and equipped with bamboo benches which served as beds for the men. The women slept inside the house. An outdoor kitchen was arranged and long bamboo tables built. We bought enamel dishes and cups and cheap spoons, all of which the delegates purchased on the last day. Wrapping paper made the tablecloths. Our well is dry, so a neighbor hauled five-gallon tins with his carabao and sled. Four tins for a nickel—sweet spring water. We bought huge quantities of food—forty-four pounds of meat a day in Bangued, piles of white squash, eggplant, lima beans, sweet potatoes, tomatoes, cabbages and eggs, papayas, bananas, and sweets. Had it been a week later we would have fared worse for the gardens are about finished.

We had unfortunate weather. Instead of the heat of the preceding week we had high winds and the thermometer went to 63 degrees every morning. From the iron roofing pieces we made a windbreak for the kitchen, and it was a popular place. The men who did not have warm covering had to move into the house. We had more than fifty sleeping on our floors, covering every place except our bedroom. There was a heavy shower of rain just before rising time the last day, but it ended before we ate breakfast, and everyone said the cloudy day was fine for their hiking home. A few doses of aspirin and paregoric seemed to cure any signs of illness in spite of the weather. The horses were doctored, and a saddle mended and everyone went home happy.

After classes on the last afternoon of the Institute a program was given for us. The songs and speeches were done in the Tinguian style—called *ogayyam*—a singsong chant. The songs are like primitive Indian music. They presented, by villages, gifts typically Tinguian. These gifts were a spear, an old shield, a miniature head-ax (miniature, for we have one of real size), the old man's dress consisting of red jacket, loin cloth, red cloth belt, and a strip of bark cloth for binding up long hair; a woman's dress consisting of waist, wrap-around skirt, cloth belt, beads for the hair, and a hair switch; kitchen articles including a clay pot for rice (made by a woman present) wooden plate, basket plate, wooden spoon, coconut shell cups. The beads mentioned included some of the very old ones which they prize so highly. Some other gifts included pillow covers, a basket used for back-packs, and a very old plate which had belonged to the great-grandfather of the giver.

In their talks they referred to Mr. Fonger as "cabagian" which means close relative. The last number was a song to the tune of "Aloha" with English words made up by some of the young people of Tui. I think we have never been so highly honored.

*Wife of W. H. Fonger, former missionary, now secretary American Bible Society, Manila, Philippine Islands.

The Fonger family

Second Tinguian Institute, Bucay, Abra, Philippine Islands

Stretching the Budget

Miss Stella Franklin has charge of the schools and boarding (cottage dormitories) here in Mungeli. One school is in Mungeli proper, the other two are in outstations. Just a few months ago we were asked to take fifty-seven boys from the government school across the river, as our school is nearer for them. Could we take fifty-seven more children when the teaching force had been reduced? How could we take that many children without employing another teacher? Another teacher was impossible as there was no budget, and yet we could not lose the opportunity of taking fifty-seven little Hindu boys. So we said we would take them.

The Boarding School is on the cottage plan and the girls do all their own work. Besides the housework they have a big garden, they also have cows, goats and chickens.

JENNIE V. FLEMING.

Mungeli, India.
(Now in America.)

"Swing Low, Sweet Chariot"

By W. L. UNDERWOOD*

ONE thing I know, that whereas I was blind, now I see."

That brief testimonial, uttered more than 1,900 years ago by one who had felt the ministering touch of the Master, may rightly be appropriated by two groups of Christians in Texas. For each, it provides accurate and fitting expression of a revealed truth. While the two groups are looking in opposite directions, paradoxically enough, they see the same thing, the enlightening influence of Jesus' gospel when carried "to all people."

The two groups are the membership of Christian churches in Texas on the one hand, and the Negro population of this state as represented in the student body and faculty of Jarvis Christian College,

Girls' Quintet

located at Hawkins, Texas, about 100 miles east of Dallas. To the former, the work of the college must shine as a new, significant revelation of the transforming power of Christian education. To the latter group, "the people that walked in darkness have seen a great light."

Such contemplations inevitably occupied citizens of Wichita County, particularly members of Christian churches, after the recent visit of the Jarvis Christian College Jubilee Singers in this community. The personal appearance, the deportment and the excellent musical performances of that group spoke eloquently of the missionary work which is being done by the United Christian Missionary Society in this state,

"Because He anointed me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
And to set at liberty them that are bruised."

The appearance of these Jarvis Christian College students, ten in number, in Wichita Falls, Electra and Henrietta recently brought to this community a new consciousness of the institution at Hawkins through which young Negroes of Texas are being prepared for leadership where such great need for leadership exists. The Christian church in Wichita Falls has for many years been one of the most active in the state in supporting and fostering the growth of Jarvis; but hundreds of Wichita County citizens, to whom the name of the college was unknown before their visit, are definitely interested in the further success of Jarvis Christian College since the Jubilee Singers presented themselves and their concerts here at that time. There are other Christian schools for Negroes in Texas, and no commendation for their purposes and performances should be withheld. But Wichita Falls unquestionably regards Jarvis Christian College today as providing one of the finest examples of Christian service to the dark people of this state.

Five young men and five young women, directed by Mrs. O. S. Bowen, pianist and voice teacher, and supervised by Prof. R. H. Peoples, comprised the Jarvis group. They presented the finest young Negro voices ever heard in this community, and applied them with excellent effect to the presentation of unusually good programs. Churches in which they sang in Electra and Henrietta were crowded to fullest capacity. Similar attendance greeted the Jubilee Singers at the St. John's Baptist Church (colored), the First Christian Church, and the Highland Heights Christian Church in Wichita Falls in three appearances Sunday. On Monday morning the college singers entertained nearly 1,000 students in the Booker T. Washington School with a forty-five-minute program.

From a musical standpoint, the Jarvis College singers were almost a distinct surprise, remembering that they represent only a Junior college. The quality and employment of each voice directly complimented Mrs. Bowen, with whom each of the ten students enjoys voice coaching. Refinement of tone quality and comprehensive phrasing of songs, with few exceptions, have been attained with no sacrifice whatever of that spontaneous coloring native to the Negro voice. As an indication of the good training which these young singers receive, Wichita Falls musicians were particularly pleased with the degree of breath control displayed—a phase of singing of which Negro singers usually seem wholly unconscious or disdainful.

In program material, too, the Jarvis Jubilee Singers provided pleasing surprises. They used spirituals—the unquestioned medium for best effects—but in their concerts here used no more than two of the commonly known favorites. "Swing Low" and "Deep River" deserved the places they were given on the program—but the numerous other spirituals were new, and were commendable additions to the catalog of jubilee songs. Variety of voice-grouping also was admirable for audience-satisfaction. Male quartet, female quintet, mixed quartet and solo numbers alternated with choral performances. Interpretations were ingenious, and there was enough of dramatic posture and gesture to make their songs vividly alive.

Individual voices commanded attention—particularly that of Espagnola Wiggins, contralto, from Jacksonville, Texas. This girl's deep, rich contralto was little short of a sensation in the singers' concerts at Wichita Falls. It was used with shading and intelligence which promise a high degree of artistry with further maturity. Little less notable was the soprano of Helen Sanders, also from Jacksonville. Each of these girls is assured a position of musical leadership among her people. The group carried also a solo baritone of exceptional quality.

But not only in musical performance did the Jarvis singers make a lasting impression in this community. Their general deportment, their occasional speech, their reactions to concert experience demonstrated beyond question that their educational opportunities are being assimilated rather than exploited.

And so, because of the Jubilee Singers' concerts here, renewed interest will be taken in the institution from which they came. This institution has a history of only twenty-two years' activity. It is a direct result of a gift of 456 acres of land given by Major and Mrs. Jarvis in 1910, and to support from the Christian Woman's Board of Missions. The school was organized in 1912 by Professor T. B. Frost, who cleared the first tract of land, and conducted the first classes in the old sawmill cabins found on the site.

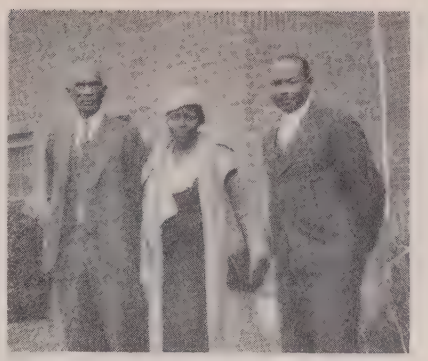
In 1914, J. N. Ervin became president of the institution, and still fills that position with increasing success and honor.

Male Quartet

*Musical editor, *Wichita Falls Record News*.

The growth of Jarvis under his direction has been phenomenal. The United Christian Missionary Society has purchased enough land adjoining the original tract to give the school a total of 874 acres. More than 250 acres have been cleared for cultivation. This land now accommodates a productive farm, which affords enough foodstuffs to support the school with only a small outlay of cash.

Jarvis Christian College has a campus of twenty acres, beautifully landscaped, upon which there now are fifteen buildings, all but one of which have been constructed from lumber cut on the school's land, and cut in the school's sawmill. Student labor erected all of the buildings. They have been thoroughly modernized in recent years. Electric lights and power, water from an artesian well, and a complete sewerage system serve the institution. The school is located on the T. & P. Railway between Dallas and Longview, and is on national highway No. 80 running from coast to coast.



Professor A. E. Holland, Superintendent, Booker T. Washington School, Wichita Falls, Texas, with Mrs. O. S. Brown and Professor R. H. Peoples of Jarvis College

The school has educational rank. It is classed by the state board of education as a first-rate Junior college. Graduates receive four-year high school teaching certificates, or six-year elementary certificates. College students' tuition is only $15 per month, and that for high school students $14.

After hearing, and observing, these young men and women on their concert tour, Wichita County citizens were convinced that one of the finest results of Christian home mission work in Texas is truthfully asserted in the closing phrase of the Jubilee Singers' rousing college song:

"You can take me away from Jarvis,
But you can't take Jarvis from me."

During their four-day visit in this area, the Jarvis Christian College group was accompanied by Harry Hines of Wichita Falls, lay leader, and one of the trustees of the college. They were introduced to their audiences by him on each appearance.

Charles Brenton Osgood

CHARLES B. OSGOOD, pastor of the Christian Church at Castle Rock, Washington, died from cerebral hemorrhage, May 22. He was born at Allegan, Michigan, in 1866 and ordained to the ministry in 1892, after graduating from Hiram College.

His early ministry was in Ohio and in his first revival he had one hundred additions.

C. B. Osgood

About the year 1902 he became pastor of a Minneapolis church but soon entered his life work as regional evangelist for Minnesota, North and South Dakota, to which work he gave almost thirty years of service, preaching almost daily for isolated, discouraged churches, building them back to normal and then aiding them in calling new leaders. This work he did first under the American Christian Missionary Society and later under the direction of the United Society. He was one of our most persistent, patient and steadfast home missionaries and scores of small churches remember him with appreciation. He also served as state secretary for Minnesota for several years.

Mr. Osgood's only son, Howard C., is a missionary in Chu-tien, Southwest China. Two daughters are with their mother in Castle Rock. Dr. W. W. Osgood, of Muskogee, Oklahoma, and Dr. E. I. Osgood, many years a missionary in China and now pastor at Chardon, Ohio, are brothers.

Commencement at Livingston Academy

By Nancy Bird

ON APRIL 27, Livingston Academy, Livingston, Tennessee, closed one of its most successful years of work. The enrollment reached 261, thirty-nine of whom received their diplomas. The commencement address was given by Grant K. Lewis, secretary of the home department of the United Christian Missionary Society, his subject being "Where Do We Go From Here?" The valedictory address was given by Edith Carlock, whose average for the four years of high school work was 93.5.

The school year has been very satisfactory from the standpoint of school activities as well as class work.

Livingston Academy is fully accredited by the state and is the only school in the Upper Cumberland region which is a member of the Southern Association of Secondary Schools, which means that her graduates can enter accredited colleges without being required to take entrance examinations.

There are two dormitories in connection with Livingston Academy which are maintained by the United Society. The Girls' Dormitory is a building erected for that purpose. The Boys' Dormitory is a nearby cottage which is rented. The students' board is paid in part by work and in part by cash or produce. A student is allowed to work for but half of his board; the other half must be paid either with money or some form of produce—molasses, a cow loan, onions, sweet potatoes, beans, canned fruit, chickens, eggs—anything that can be cooked and eaten. There are many tasks by which a student may earn part of his board. The girls cook, wash dishes, wait on tables, do the house washing, clean house, dust or mop. The boys milk, work on the farm, carry coal and wood, fire the furnaces, care for the chickens, do the janitor work in the school building and sweep the halls and dining room in the girls' dormitory, as well as keep in order their own building.

The day at Livingston begins with breakfast at 6:30, followed by a brief period of devotion held while all are at the tables. The work is so divided that each boy and girl has some time to himself and the day closes at 9:20 after a two-hour study period. An effort is made to build up all sides of life and as we see the students grow and develop we realize that our efforts are worth while.

For Youth

Be strong, be stern—
  Yet take thy time for laughter;
The hour is now—
  Wait not for some hereafter
To prove you men.
  The world is dour today?
Well, take it so,
  Since so you find it. Say
"The clock's run down;
  Let us now seek the key,
For it is lost;
  And time shall not go free
Upon its way—
  Not time, nor life, nor men—
Till the old clock
  Is well wound up again."
Be grim, be grave—
  Yet take thy time for singing;
Find the old key
  And set the old chime ringing.

—BARBARA YOUNG

In *New York Times.*

Transfer of Religious Education Directors

H. L. Pickerill

H. L. Pickerill

THE announcement of H. L. Pickerill as the new director of religious education to Michigan is one which the department of religious education is proud to make. Mr. Pickerill, who for the past year has served Indiana and Michigan as director of religious education to the Central Area, will take up his work in Michigan as of July 1, 1934. Prior to September 1, when he will devote his entire time in Michigan to the religious education work among our churches and to a student work at Ann Arbor, Mr. Pickerill will spend some time in rounding out his work in Indiana.

Mr. Pickerill's education covers a period of many years of continued growth. He has both graduate and undergraduate degrees from Transylvania College and from the College of the Bible at Lexington, Kentucky. During recent years he has completed several terms of graduate work at the University of Michigan.

In experience as well as in training Mr. Pickerill has qualifications fitting him for this new task which few men in Protestantism can surpass. For three years, 1921-1924, he served the national department of religious education as young people's superintendent and had major responsibility for directing the young people's summer conference movement. Following that time he served as head of the department of religious education at Texas Christian University for a period of eight years. One year ago he returned to the department staff to render field service in the Central Area.

Mr. Pickerill's predecessor at Ann Arbor, Dr. T. M. Iden ("Father Iden," he was called) for several years did an exceptional piece of student work at the University of Michigan. While Mr. Pickerill will be following quite different lines at Ann Arbor from those of Dr. Iden he will still be carrying on a program on behalf of the students of the university. Mr. Pickerill's former experiences with college young people assure his success in this phase of his work.

The department's sincere good wishes go with Mr. Pickerill as he undertakes this new task for which he is so particularly well fitted.

John Harms

JOHN HARMS, successor to H. L. Pickerill in Indiana, will take up his new task as director of religious education to Indiana beginning September 1, 1934. The department of religious education regrets the loss which Mr. Harms's transfer will cause to the Eastern Area, but is happy in the call of so capable a man to succeed Mr. Pickerill.

Mr. Harms is a graduate of Phillips University with B. A. and M. A. degrees, majoring in religious education under Professor W. E. Powell. This year he will have completed a year of graduate work in the Auburn Theological Seminary, Auburn, New York.

In addition to his fine educational background Mr. Harms has the rich experience which a number of years in active Christian service has given him. Prior to taking up his work in the Eastern Area, some of Mr. Harms's activities in his home state of Oklahoma included field service for Phillips University, service as a pastor, two years spent as business manager of the Central Church in Enid, Oklahoma, and work as a director of religious education.

Mr. Harms has indeed fulfilled the following statement which an observer made concerning him when he took up his work as director of religious education to the Eastern Area three years ago: "With a training which has been a remarkable combination of university work, pastoral responsibility and administration (Mr. Harms has developed an abundance of resource) experience, together with a native ability that makes him one of the staff's most promising field workers."

John Harms

The program which he has built up in the Eastern Area is living and vital. He holds the love and respect of all those with whom he has worked while in this field.

The department has great confidence in Mr. Harms's ability and commends him most heartily to the churches of Indiana.

A Summer Day at S. C. I.

You may be interested in a day's schedule at Southern Christian Institute. Up at 5:20 a. m. so as to shave and prepare for breakfast at 6:00 a. m. Led devotions for the school after breakfast at 6:30 a. m. Changed into work clothes. Removed cattle rack from truck and placed lower frame on it. Gathered buckets, tubs, lard cans, and then took eight girls out along the highway to gather wild plums for canning. We went twenty-one miles and got over 100 gallons of plums. I picked ten gallons myself. Home at 11:30 a.m. and unloaded at canning room. Washed off most of the chiggers and went to dinner. Looked over mail. Talked with food salesman. Dictated a letter. Talked with a coal salesman. Went out to help check over thrashing machine with which we planned to thrash oats today. Back to office and prepared a report of students receiving federal aid for part-time work. Took it to town for Notary Public seal and mailed it. Visited grocery stores to see if we could sell some potatoes today. Sold 300 pounds to be delivered this morning, as soon as I finish this. Returned to office to work on schedule for quartets this summer. Went to supper at 6:00 p. m. Two students had requested an interview after supper. Saw each of them separately. Had a workers' meeting at 8:00 p. m. to talk through some summer plans. Closed meeting at 9:30 p. m. Retired at 10:00 p. m.

Planned to go after plums again this morning, but it rained just before time to get up. We had a good rain which was greatly needed, although it spoiled thrashing plans. Shifted whole work crew this morning to the sawmill where we are getting out some lumber. If it continues to dry we may go after plums this afternoon.

JOHN LONG, Supt.

Edwards, Mississippi.

Midsummer in Our Colleges

Chapman College

AT A RECENT meeting of the board of trustees it was decided to change the name from California Christian College to Chapman College. A number of reasons were advanced for the change—the chief one being that most people look upon the school at the present time because of its name as merely a theological seminary for the training of ministers and other religious workers; whereas, it is a liberal arts college and offers Christian training to men and women of whatever vocation they may choose. It does of course lay emphasis upon training for the Christian vocations.

C. C. Chapman

The name Chapman College was chosen in honor of C. C. Chapman who has done so much toward the founding and maintaining of the institution.

One of the most attractive features of the work carried on by President Cheverton and his workers has been a radio program conducted at 7:15 each morning under the caption—"A Help for the Day." This consists of music by the college and an inspirational talk by Dr. Cheverton. This feature will be conducted this coming year over KHJ each morning except Saturday and Sunday.

Eighty per cent of the graduates of California Christian College have entered other schools for advanced training. Many of them have achieved high standing. Over a five-year period students from California Christian College have won seventy-five per cent of their intercollegiate contests in basketball and baseball. They won sixty per cent of their contests in intercollegiate debate. They also won first and second places in a number of intercollegiate oratorical contests, and one year won first place in the contest in college annuals—winning first rank over five hundred other American colleges. California Christian is this year beginning a new program in cooperative education. By this plan two students for example, of similar qualifications and vocational interests are selected for a job in the general field of their chosen life work. One of these students is placed in this job, and the other goes to college. At the conclusion of second semester and the summer session, these students exchange places—the one in the college taking the job, and the one formerly on the job entering college.

Drury School of the Bible

Drury College was founded sixty-one years ago by the Congregationalists for the purpose of bringing Christian education to southwest Missouri. While the Congregationalists still maintain a vital interest in Drury College, the college is maintained by a wide constituency and its service knows no denominational lines.

The Disciples of Christ have become a part of this institution through the invitation to maintain the School of the Bible as a part of Drury College. The twenty-five years of cooperation have been harmonious in every way. The Disciples of Christ have the satisfaction of knowing that everything they put into the school goes for teaching the Bible or instruction in the wider field of Christian religion. The approach of the twenty-sixth year brings the promise of the continuation of the happy relationship of the past.

We are glad to call attention to the fact that Walter H. Moore, who has recently accepted the pastorate at Plattsburg, Missouri, was graduated from Drury in the class of 1930 with a major in Bible. His record in college, which was excellent, and his high standing at Yale, from which he was graduated this year, promise much for his future.

The number of those who have taken work in Drury School of the Bible in its twenty-five years is more than 2,700. These former students are found in every walk of life. Many are ministers and missionaries and others are found in the various professions and occupations.

Butler University

With the close of the Butler University College of Religion summer session on Friday, July 13, preparations were immediately begun for the work of the 1934-1935 school year which opens in September. Dean Kershner has announced that registration this fall will be held on September 17 and 18, and that instruction will begin on Wednesday, September 19th. The same dates will prevail for the other academic divisions of the university.

Twelve faculty members will teach in the College of Religion this year. They will be Dean Kershner, Professor B. L. Kershner, E. G. Homrighausen, Dr. G. I. Hoover, Dr. J. C. Todd, Professor Max T. Krone, D. C. Gilley, Professor R. J. Griffith, Professor E. E. Cameron, W. A. Shullenberger, Dr. Toyozo Nakarai and Rabbi Fuererlicht. Mr. Homrighausen, Mr. Shullenberger and Rabbi Fuererlicht hold important pastorates in Indianapolis.

The annual midsummer institute of the Butler College of Religion, July 3, 4, 5, was one of the most successful sessions which the college, in conjunction with the Indiana Christian Missionary Society, has sponsored. Ministers from all parts of Indiana and surrounding states were among the average of 200 persons who attended the three-day session.

Dr. A. T. Robertson stimulated unusual interest in his six special lectures on the book of Phillipians. He was the principal institute lecturer.

Dean Frederick D. Kershner was the guest of honor at a banquet on June 14, which celebrated his tenth anniversary as head of Butler University College of Religion. Approximately one hundred and fifty students and alumni of the college attended the banquet.

The death of Miss Evelyn Butler, Demia Butler professor of English literature at the University, shocked the campus early in July. Miss Butler, the daughter of Scott Butler, former university president, and granddaughter of Ovid Butler, early benefactor for whom the institution is named, was the last of the Butlers having an active connection with the institution. She formerly served as dean of women and was prominent as a lecturer in the state.

By the will of the late Katharine Merrill Graydon, for years a professor of English at Butler, her entire library of approximately 2,500 classics has been given to the university. A special room has been set aside for the collection which will be supervised by Leland R. Smith, Butler librarian, and known as the "Katharine M. Graydon Library." A plaque testifying to Miss Graydon's gift and her years of loyalty to the institution has been placed near the library door. The Katharine Merrill Graydon Club of Indianapolis, which is comprised of former students of Miss Graydon, has provided new furniture to equip the library.

The appointment of Dr. Earl R. Beckner, associate professor of economics at Butler University, as chairman of the Indianapolis Regional Labor Board was announced by Senator Robert F. Wahner, chairman of the national labor board. Dr. Beckner succeeds Dr. Stanley A. Coulter, who resigned. Dr. Beckner is an authority on labor problems.

Forty-five students earned places on the university honor roll for the second semester of the school year. An average of "A minus" or better in all subjects must be maintained before the student is eligible for the honor. Thirty of those elected were co-eds.

Figures measuring the services of Butler university during the 1933-34 school year have recently been released. During the year a total of 2,968 separate individuals took courses at the university. Of this number 1,942 took day courses, and the remaining 1,221 registered for night study. There were 246 graduate students who took advanced courses toward the master's degree.

Bethany College

A NEW program for training in recreational leadership will be inaugurated at Bethany College this autumn. It is intended that this four-year course will prepare young men and young women for leadership in adult education work, church school projects, and as directors of community centers.

Several members of the Bethany faculty spent the summer in advanced study. Professor Osborne Booth of the Old Testament department was working in the libraries at Yale University, Professor H. D. Dawson of the chemistry department, and Professor B. L. Fox of the economics department were at Ohio State University. Professor F. H. Kirkpatrick, who is dean of personnel, was at Union Theological Seminary.

Every indication points to a fine enrollment at Bethany College next year.

John F. Nelson, a minister and personal counselor of national prominence, has been secured to speak at the Student Religious Emphasis Week, November 12-16, at the Bethany Church. A staff of five ministerial students has been formed to give laboratory experience to students by (1) assisting the minister and (2) going as deputation teams to surrounding churches unable to support a regular minister. The Student Board of Deacons and the College Women's Church Council, with well-planned programs, look forward to their best year. A large space is being made in the Twilight Services for religious drama and panel discussions for next year. Dwight E. Stevenson is rendering a high type service as minister of the Bethany Memorial Church.

Professor J. C. Moos, who has been at the head of the music department since 1897, resigned recently because of other plans. Bethany's sons and daughters everywhere remember and respect Professor Moos because of his thorough scholarship, his genial manner and his devoted service to the college.

Lynchburg College

The Viriginia State Convention of the churches in Virginia was held at Lynchburg College this year June 11-14 inclusive. The college acted as host and most of the guests were housed in the dormitories. So satisfactory was the arrangement that the committee on time and place recommended that the convention return to Lynchburg again next year.

One of the outstanding addresses of the convention was delivered by Dr. Riley B. Montgomery on "The Indispensability of the Christian College." Dr. Montgomery was recently called to the college to assume the title of "Associate to the President."

Campbell Club at Yale University

Walter H. Moore, president of the Yale Campbell Club for the past year, was awarded the senior Merrick Prize given annually to the member of the senior class who has achieved the most outstanding improvement in public speaking. Mr. Moore graduated this year and has been called to the church at Plattsburg, Missouri.

The Oliver Ellsworth Daggett Prize for 1934 was awarded to Wales E. Smith, Indianapolis, Indiana. The prize is awarded annually by vote of the faculty to the member of the second-year class deemed most worthy in point of general ability, promise of usefulness in preaching and financial need.

Cotner College

At the enthusiastic annual dinner of Cotner Alumni held at Bates Hall, Thursday evening, June 21st, the attendance broke all records. One hundred ninety-nine alumni and friends sat at table together and many others enjoyed the program of speeches and music and the eruptions of class spirit and good will which followed the dinner. The attendance nearly doubled any previously recorded numbers.

Disciples of Christ who took part in the recent commencement exercises of the Oberlin Graduate School of Theology

Left to right: Dr. Clarence H. Hamilton, professor of philosophy of religion; Eldred G. Aubrey, pastor of the Sullivan Church of Christ; Wood B. Cundiff, pastor of the Zanesville Church of Christ; Eldred W. Johnston, pastor of the Remson Corner Church of Christ. The latter three each received the degree Bachelor of Divinity. Mr. Johnston was president of the graduating class.

Addresses were made by Mrs. Leslie R. Smith of Lincoln on "Cotner and her Alumni"; L. A. Brumbaugh of Salina, Kansas, on "Cotner and her Friends"; Clarence G. Miles, chairman of Conservation Committee, Lincoln, on "Cotner and Her Present Plans"; and Raymond Aylsworth, newly appointed president of Cotner College, on "Cotner and her Future."

All sections of Nebraska were well represented and the old Cotner loyalties drew Cotner graduates from Kansas, Iowa, South Dakota, Colorado, Indiana, Kentucky, Missouri, California and Idaho.

The presence of Professor and Mrs. Dan Troxel of The College of the Bible at Lexington, together with their daughters Letha and Maxine, Glenn McRae of the Christian Board of Publication and Mrs. L. Madge Smith of WORLD CALL staff graced the occasion.

To R. B. Willard of Lincoln as president of the Cotner Alumni Association goes the credit of this fine occasion. Lowell MacFarland, pastor of the church at Ashland, Nebraska, is president for the ensuing year. Other officers elected Thursday night are: Lowell Bryant, first vice-president; Fay Randall Kellner, second vice-president; Marjorie Matson, secretary and treasurer; Margaret Dennis Thomas, corresponding secretary; Hugh Lomax, board of trustees.

Cotner College has been host to the Nebraska young people's conference this year for the twelfth season. This year it was held during the week of July 9th. The total number of members registered was 108, about fifty per cent greater than anticipated. It is felt that several causes account for this fine increase of attendance. The inspiring leadership of Miss Cynthia Pearl Maus, who spent two months among the churches of Nebraska early in the year, contributed much to this end.

College of the Bible

The applications for scholarship in The College of the Bible, Lexington, Kentucky, are breaking all records. The number of applications received to July 15, 1934, is in excess of any record for many years previous. The faculty is exercising great care in the attempt to pick the best prospects for the ministry. It regards these scholarships as trust funds from which returns are to be made in character and Christian service. While there are a number of scholarships still open, it has already seemed wise to reject a number of applications.

Reports show the college in excellent condition. The year of 1933-34 was one of the best in history of the college. By numerous economics it was able to balance its budget for the year closing July 1, 1934.

Christian College

On July 17, Dr. J. C. Miller, dean of the faculty of Christian College, participated in the funeral of Miss Wilmoth Rorer, a lifelong member of the Christian Church and a generous benefactor of Christian College. The funeral services were conducted by O. L. Angel, pastor of the church, assisted by Dr. J. C. Miller. Interment was at Glasgow.

One of the features of the educational program at Christian College for the coming year as announced by Dr. J. C. Miller, will be a series of trips which will be made available to students, faculty and alumnae—an eastern trip to the National Capital in the spring, and a European voyage in the summer of 1935.

Culver-Stockton College

At the commencement, May 29, honorary degrees were conferred ,on Arthur Lee, LL.D., Stephen J. Corey, D.D., and Governor Guy B. Park, LL.D.

The Commercial Club of Canton gave a dinner on commencement day in honor of Governor Guy B. Park, governor of Missouri, and Mrs. Park. It was a happy

(*Continued on page* 43.)

Station UCMS Broadcasting

WE REGRET to learn that it has been necessary for Mrs. Ray E. Rice to undergo an operation, which was performed at a hospital in Lincoln, Nebraska. The report comes that she is making good recovery and with Mr. Rice and the children will probably spend some time at Green Mountain Falls, Colorado, recuperating.

J. B. Hunter, pastor of the Pulaski Heights Christian Church, Little Rock, Arkansas, and former missionary to Japan, is conducting a party through the Orient this summer and making some study of political, economic and missionary conditions in that area. We hope, later on, to have the benefit of this study to present to readers of WORLD CALL.

We learn that I. E. Metcalf, who has served the church at Benton Harbor, Michigan, two years and a half, is to take the pastorate of the Jackson Boulevard Christian Church, Chicago, September 1st. Mr. Metcalf was pastor of the church at Spokane, Washington, field representative of Spokane University and for two years served as field representative of the Pension Fund. Mrs. Metcalf, who, as Mary Campbell, spent several years in India as a missionary and later was secretary and vice-president of the United Society, is this year vice-president of the International Convention. In addition to her ability as a public speaker and administrator she is an ideal minister's wife and home maker.

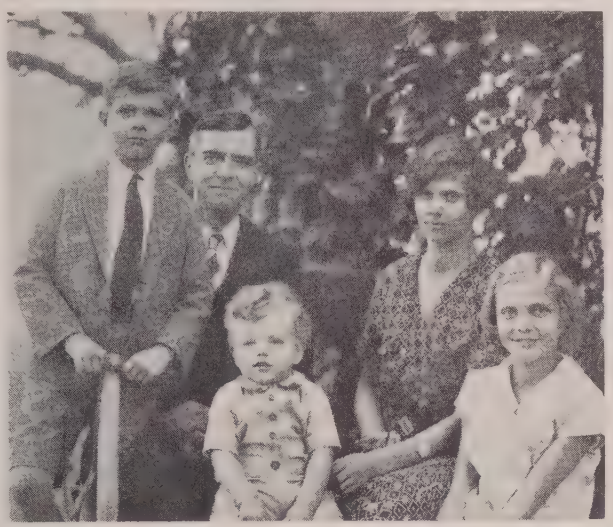
Our sympathy is extended to John W. Love, minister of First Church, Washington, Pennsylvania, as he recuperates from the amputation of his right leg at the knee, as the result of an injury suffered during his college days. Mr. Love served for a term as a member of the executive committee of the United Society.

Miss Lyrel G. Teagarden is showing her devotion to the work by returning to China, August 14, at her own expense. She has been in this country on furlough and there was no money in the budget for her return. Her arrival will put new courage into the workers remaining on the field. An unusually large number of the missionaries have come home this year on account of staying an extra year on the field in order to save travel expense.

Mr. and Mrs. W. H. Edwards, on their way back to Africa, have written from the Steamship "Caledonia" expressing to their friends grateful appreciation for the telegrams, messages and gifts which were sent them on the eve of sailing, and which they hope to acknowledge individually.

Recent visitors at headquarters were Mr. and Mrs. Virgil Havens of Africa, Mr. and Mrs. Fay E. Livengood of India, Miss Dale Ellis and Miss Marie Serrill of the Philippines, Miss Jessie Asbury of Japan, and Dr. and Mrs. G. L. Hagman of China.

Walter Hoffman, president of the Arizona Christian Missionary Society and pastor of the church at Glendale, Arizona, has been appointed civilian member and chairman of the state board of pardons and paroles of that state. Mr. Hoffman served as chaplain at the state prison for six years, while home missions pastor at Florence.



Dr. and Mrs. Victor C. Rambo, Birch, William and Helen, Mungeli, India

Wedding bells have been pealing almost incessantly around headquarters for the last month. Miss Martha Cory, daughter of Mr. and Mrs. Abram E. Cory of the Pension Fund, was married June 30th to Forrest Brown Kent, a nephew of Frank Garrett, retired missionary to China. They will reside in Cambridge, Massachusetts.

Perhaps the hundreds of churches which use "Patent Sides" for their church bulletins, know little of how that sheet is brought into being. Miss Imogene Mullins of the publicity department of the United Society has been the editor. On June 30th, with C. O. Hawley officiating, she became the bride of John A. Reddell, but for the present at least will continue to give some time to this work. We note that she has also recently been elected editor of *Grit*, national sorority publication of Delta Theta Tau.

June 27th at the home of Mr. and Mrs. John A. Booth of the Church Extension Board, occurred the marriage of Idelle Booth to Gwynn Barnett. Mr. Booth performed the ceremony.

Graham Chapel, Missions Building, was the scene of a wedding, July 9th, when Miss Joyce McGavran, daughter of Mr. and Mrs. John G. McGavran, was married to Dr. Edward Barrows Seelye, son of Dr. and Mrs. Walter C. Seelye of Worcester, Massachusetts, with C. M. Yocum officiating. Mrs. Seelye is a graduate of Oberlin College and received her M.A. degree at Yale. Dr. Seelye is a graduate of Amherst College and the Yale University School of Medicine.

Elwyn Liverett, son of Mr. and Mrs. A. Reid Liverett of the Board of Church Extension, was united in marriage to Miss Helen Naftzger, July 22nd, at the Downey Avenue Christian Church, his father performing the ceremony.

Virgil Brock, who for nine years has been the executive secretary of Indianapolis Christian Missionary Society, has resigned to accept the position as evangelist for the Christian Layman's League, Indianapolis, a recently formed interdenominational movement. Guests at our World Call Luncheons at international conventions will recall with pleasure the fine service in music rendered by Mr. and Mrs. Brock on these occasions.

We regret to learn of the death in Montgomery, Alabama, of Mrs. O. P. Spiegel, June 25. For years Mrs. Spiegel served as state president of our woman's work in Alabama. Mr. Spiegel was evangelist under the American Christian Missionary Society for a number of years and later served as home mission pastor in Montgomery.

Our sympathy is extended to Misses Stella and Josepha Franklin, missionaries in India, in the death of their sister, Mrs. Grace F. Homan, which occurred July 5, at Cleveland, Ohio.

Later: As we go to press word comes of the death of a brother of the Misses Franklin, Homer Franklin, who died July 25 in Memphis, Tennessee. They are thus doubly bereaved.

H. B. Holloway and Jesse M. Bader have sailed for England as fraternal delegates to the British Convention at Edinburgh, Scotland, and to confer with the churches there regarding arrangements for the forthcoming World Convention at Leicester, England, in 1935.

The steamship company provided transportation for Mr. Holloway and Mr. Bader and friends over the country provided Mr. Holloway with funds for other expenses of the trip, while Mr. Bader went under the auspices of the Federal Council.

(*Continued on page* 45.)

Speaking of Books

The Summoning of the Nations

THIS effective peace pageant presents the best of each nation's heritage in epitaph form. It forms a challenge to a broader understanding among all nations, especially with the climax "Hymn for the Nations" written by Josephine D. Bacon, set to the music of Beethoven's "Ode to Joy" from the Ninth Symphony. The theme is that understanding and appreciation of each other is the basis for peace.

The pageant can be read by one person in twenty minutes, or by the use of many elaborately costumed characters it can be rendered with a musical background in forty-five minutes. There is no royalty charged for production.

—JOSEPH EDWARD MOSELEY.

Soldiers, What Next?

DO NOT expect to find this book on the shelf of your public library if the American Legion can influence new book purchases in your town. For Miss Mayo has taken the veteran problem apart to let everybody see what is inside of it. And it is not a lovely picture. She begins with 2,500,000 men returning to America with rather more of patriotism and idealism than most of us remember experiencing, only to find the country in the hands of crooked politicians, grafters, racketeers and profiteers. The soldier soon saw the direction the tide was running and decided to run with it and became more proficient at the game of political graft than the grafters themselves. It was not long before he had the politicians jumping through hoops in fear of the veteran vote. The result has been the most disgraceful raids on the public treasury in the history of the nation, exceeding that of George S. Lemon of Civil War fame, for whom every pension granted meant a fee earned for Lemon. If this had been in the interest of the combat soldier, the wounded, gassed, disabled, or his widow and orphan, it might have been borne patiently.

Miss Mayo makes it clear that it is infinitely better financially to have returned as an officer minus one thumb joint than to be the widow, with two children to support, of a combat soldier killed in battle. The United States government has provided liberally for its soldiers—in fact we spend more money every year on our soldiers than Great Britain, France and Germany combined, though they care for 2,400,000 more men than we do. She does not hesitate to accuse the Legion of "insatiable rapacity" and charges that after the National Commander had responded to President Roosevelt's plea for cooperation from veterans' organization, the Legion lobby within less than a week was launching a general attack upon his program. Miss Mayo has given us a new argument against war—the nation must reckon with the returned soldiers!

—JAMES A. CRAIN.

Days Without End

IN THIS play the master craftsman of all contemporary playwrights definitely establishes himself as an artist with the qualities set down by Aristotle in his rules of the drama.

John Loving appears as himself and as his past. His former self is oblivious to the other characters. It is between the two selves that the struggle occurs, which makes the play great drama. As the conflict is resolved John's soul is laid bare in the depths of his agony.

The play isn't for amateur production, but those who are interested in the contemporary drama containing religious values will sing praises over this latest effort of O'Neill.

—JOSEPH EDWARD MOSELEY.

The Separatist

THAT no man is able to shut the door that is open before you, forms the theme of this new one-act play about the Pilgrims. The conflict and opposition is unusually strong. True, but different facts about the life of the early Pilgrims is depicted around the central character of William Brewster, who occupies a place of leadership under King James. His close friend, Sir Edwin Sandys, tries to dissuade him from going to Holland, even with an invitation to assist in a new translation of the Bible, but with God's clear call constantly before him, Brewster and his followers flee.

As the Pilgrims were probably never called by that name during their lifetime, "Separatist," is used in the title.

The play, effective for the Thanksgiving season, will take about forty minutes to produce. There are six men and three women characters. Costuming is difficult. The royalty is $5.00.

—JOSEPH EDWARD MOSELEY.

Books Reviewed in This Issue

THE SUMMONING OF THE NATIONS, Elizabeth Woodbridge Morris. Samuel French, New York. $0.35.

SOLDIERS, WHAT NEXT? Katherine Mayo. Houghton, Mifflin & Co., New York. $3.50.

THE SEPARATIST, Mary P. Hamlin. Samuel French, New York $0.35.

LEARNING ABOUT OUR CHURCH, Ellen E. Fraser. The Bethany Press, St. Louis. 1934. $1.00.

DAYS WITHOUT END, Eugene O'Neill. Random House Press. New York. $2.50.

COKESBURY STUNT BOOK, compiled by Arthur M. Depew. Cokesbury Press, Nashville. 1934. $1.50.

THE BETTER PART, Lyman P. Powell. Bobbs, Merrill Co., Indianapolis, Indiana. $1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Learning About Our Church

HERE is a book which attempts to guide the religious experience of primary children. It was prepared under the guidance of the National Council of Religious Education and is in use widely through the constituent communions of that body. An attempt is made to introduce children for the first time to the church as a working fellowship, "a group of people trying to live as God wants them to live, concerned with the happiness and welfare of all people and banded together to express this friendly concern." Through the projects outlined in the book and the stories that are told the children learn to work with and for others in their own church, with other church fellowships and in the community. The book guides them to a greater appreciation of Jesus as an interpreter of God and of their own responsibility as helpers of God in making a better world.

We commend the book to all teachers of primary children as the best thing of its kind.

Cokesbury Stunt Book

A SUBTITLE for this book might be "Fun in Florida." The author has laid most of the 600 stunts in this book in various young people's conferences, clubs, etc., of that state. The *Cokesbury Stunt Book* is an excellent book, having stunts suitable for small groups as well as large ones. It contains descriptions of stunts of all sorts, from elaborate stunts to be staged in the theater, to impromptu affairs that can be put on at banquets, lunches or parties. This is the first book of its kind to be so large and complete and should be in the library of every person who in any way at all has to do with the direction of recreation.

The Better Part

LOOSE writing, too much ego, ecclesiastical bias, and a mixing up of various cults, tend to obscure the real value of this book. It is realistic. Its case studies will help the preacher to guide his people in personal religious experience.

—I. J. CAHILL.

Missionary Organizations' Own Section

Two State Secretaries Retire

Mrs. W. R. Humphrey

By Mrs. Charles Allen Thomas*

THOSE associated with Mrs. W. R. Humphrey, general secretary of the Kentucky Woman's Christian Missionary Society, have great difficulty in realizing that she has reached the age of retirement as prescribed by the United Christian Missionary Society. Her zeal for the work, her satisfactory achievements on its behalf, her tireless energy, her unselfish faithfulness to every duty, would indicate that she had many years of active service ahead.

Mrs. Humphrey's interest in missions dates from the time, when as a very young girl she served as secretary of the auxiliary in her home church in Jacksonville, Illinois. When she came to Lexington, she united with the Central Christian Church. She has loyally supported all departments of the work. For thirty-seven years she has taught the Woman's Bible Class; for fifteen years she was treasurer of the Ladies' Aid Society; and for years was one of the leaders in the Monday Woman's Bible Class. She was also president of the missionary society for several years.

Mrs. Humphrey was called as associate secretary of woman's work in the state in 1920. When challenging plans were being made for the celebration of our Jubilee Year, the Kentucky board, recognizing Mrs. Humphrey's ability for leadership, selected her as the Jubilee secretary. Her efforts were crowned with success. All aims were reached and some were exceeded. The Jubilee offering was $75,081. The regular offering was $37,282, making a total of $113,326 for the year 1924.

After the death of Mrs. Louise Loos Campbell in 1926, Mrs. Humphrey became general secretary. By her own efforts she raised a fund of twenty-five hundred dollars to build a missionary home in the south to be known as the Louise Loos Campbell Memorial.

In 1929, Kentucky reached her peak in regular giving, the offering amounting to $50,207. Then came the depression. During these difficult years the faith and courage of our dear secretary have never wavered. With devoted consecration she has brought such a challenge to the women, that for the last two years Kentucky has occupied the second place in offerings among the states. This year, ending June the thirtieth, there have been reported the greatest number of *new* organizations in the history of the work.

It is impossible now, even if space permitted the attempt, to estimate the real value of Mrs. Humphrey's services to the missionary life of Kentucky. A long perspective will reveal a record that has deepened the spiritual life and quickened interest in making Christ known around the world.

Her resignation is causing the deepest regret all over the state. Many letters of appreciation have been received. Mrs. Humphrey has been elected a member of the state board and we are happy to know that we are to continue to have her wise counsel.

Kentucky is most fortunate in having Mrs. June Elizabeth Stanley as the successor of Mrs. Humphrey. Mrs. Stanley has had rich experience and has been associated with both Mrs. Campbell and Mrs. Humphrey for many years. She has been a vital force in all phases of the work, especially with the young people of Kentucky and other states.

*President Kentucky Woman's Missionary Society and former member of executive committee of United Society.

An Appreciation of Mrs. Berta E. McMaster

By Mrs. Bessie Hart

MRS. BERTA E. McMASTER has retired from a service of extraordinary breadth and activity, having given sixteen years as general secretary of the Texas Woman's Christian Missionary Society. Prior to taking this work, Mrs. McMaster served as an assistant in Mexico.

All up and down the state of Texas this great soul has gone, speaking words of encouragement to groups that were discouraged, commending faithful ones, proclaiming the gospel of missions wherever she went. We have known no worker more faithful and loyal to the cause of missions, nor one more generous in the giving of self and substance. She has led Texas in a great service and as an expression of the high esteem in which she is held, the missionary organizations honored her at the recent state convention at Temple with a beautiful banquet, at which Mrs. Arthur A. Everts presided.

A huge rainbow, signifying the rainbow of love borne by our leader, was placed behind the speaker's table. Rainbow colors were in the windows and on the tables. At the foot of the rainbow was placed a large pot for the gifts of gold.

A beautiful tribute was paid Mrs. McMaster by Mrs. C. C. Cameron of Dallas. Following this the pot was brought by the state treasurer, Mrs. J. W. Bondurant, to receive the "Love Gifts" from the missionary organizations in Texas. Words of love and appreciation were spoken by many as they brought their gifts. Almost $750 was placed in the pot that night and gifts continued to pour in from over the state from groups that were not able to send a representative to the convention. The amount given up to June 30th was $833.21.

We were happy to thus honor one who has so beautifully lived and served. Texas is proud of her own product.

"Strange as It May Seem"

There is a high school in Jubbulpore for Mohammedan boys, managed by a committee of Mohammedans. They have had a good deal of trouble securing head masters until about five or six years ago when they were fortunate in obtaining the services of an elderly Anglo-Indian lady who had had many years of experience as a head mistress of a mission school. That was a very unusual procedure for a distinctively Mohammedan school for boys to have a woman, a Christian, as head master. She did an outstanding piece of work and put the school on its feet educationally.

Unfortunately she died very suddenly about two years ago, and the school has gradually been going down, as the Mohammedan head master who was appointed has not been able to fill the bill. They have reverted him to his former post as assistant master and have advertised for a head master, "non-Mohammedan preferred." They have received many applications from some highly educated Mohammedans and others, but the committee is looking for someone with more experience than the applicants have had.

The other day the chairman of the selection committee came to me and said that at the suggestion of the Inspector of Schools, a Sikh gentleman, he had come to offer me the post. I, of course, told him that I could not give him an immediate reply, so he said, "That is all right, we can wait a fortnight or even a month for you to consult your Mission."

W. E. GORDON.

Jubbulpore, India.

Programs for Adult Organizations

For the Leader of the October Program

Topic: *Greater Things Than These*

AS WE come to the October meeting do we realize, I wonder, that this is the last of our series of sixteen programs which began in July, 1933? We have been led step by step through a review of all the work begun and carried forward during these sixty years since October 21, 1874, when the Christian Woman's Board of Missions was organized. We have remembered how the American Christian Missionary Society was organized in 1849 and began the first missionary work, both home and foreign, carried on by our people and how, following the Civil War, all the foreign work was of necessity discontinued. Then we remembered the organization of the Foreign Christian Missionary Society in 1875 and the program of foreign missions carried on by that board and the woman's board while the home missions program was carried by the American Society and the woman's board. We touched upon the forming of the United Christian Missionary Society in 1919 when all the missionary work of our people came under the one board. These months of study have increased our enthusiasm for the work of which we are a part, have made us aware of the rich heritage that is ours. And so we come to the anniversary month. I want my society to have this background of information as we enter into this meeting. I want them to remember what we have been studying and striving to do during these months that we may come worthily to the keeping of "Our Sixtieth Anniversary." On Sunday afternoon, October 21, there will be the five o'clock Vesper Service at the International Convention in Des Moines and, we hope, in all our churches throughout this land and in all other lands. It will be a great world-wide fellowship. But this meeting of which we are talking and making our plans as leaders is the regular October program of our missionary organizations. We hope that every society will keep both this occasion and the one on October 21.

The theme for the regular October meeting is "Greater Things Than These." I am sure you see the significance of that thought—as we think on the great things accomplished through the years, we must also realize that if we are true to the obligation resting upon us, true to the opportunities and needs of this present-day world, and true to the Christ who still calls to service, then "Greater things than these we yet shall do."

We do not need any detailed explanation or planning here as to this program for you have no doubt already discovered that there is in the *Program Packet* a special leaflet for the leader of this meeting. It is entitled *Greater Things Than These* and carries suggestions for the carrying out of the program. If your society is not supplied with the *Program Packet,* you will want by all means to order this month's supply. Send a dime to the United Christian Missionary Society, Missions Building, 222 Downey Avenue, Indianapolis, Indiana, and this set will be promptly mailed to you.

As you look at the program plans on page 11 in the *Year Book of Programs* as well as the leader's leaflet mentioned in the preceding paragraph, you will see that we are suggesting that the devotional service follow the program instead of preceding it as usual. This is to be really a consecration service. The material for it appears in the usual place in this issue of WORLD CALL.

The playlet, *Aunt Martha Van Winkle Wakes Up,* is very clever and appealing and gets its message across in a most delightful way. Be sure to use it as suggested. Then comes the lovely service of remembrance, *Bearers of the Torch.* The leaflet for the leader gives several suggestions as to ways for using this service. You are sure to find one of these suitable to your group. Whatever way you work this service out it will be most effective I am sure.

The following articles in WORLD CALL will be of special interest in connection with this program: September, 1933, Mary Graybiel; December, 1933, Women as Builders; April, 1934, Out of the Past; July-August, 1934, The Birth of a Great Purpose; September, 1934, Sixty Years. Much time and careful, prayerful planning ought to be put into the preparation of this service that it may bear the desired message and stir all those who are in attendance to more consecrated service. And in addition to the preparing and presenting of the program, no effort should be spared to have a record attendance at this meeting. This will be a fine time to invite guests and to challenge the interest of those who ought to be members of the organization. May every society have a splendid program and a "full house" for this Sixtieth Anniversary program! It is a great opportunity to present the missionary cause!

For Your Fellowship Hour

In the leaflet for leaders entitled *Greater Things Than These* it will be seen that the suggestions really take care of the fellowship hour also. If you decide to have a luncheon that will be the fellowship period around the tables. Or you may have a time of visiting and tea following the program. Remember the program closes with the Consecration Service so that whatever fellowship period follows will need to be carefully planned so as not to detract from the effect of that service. On the other hand the entire program and spirit of the occasion makes for fellowship and there should be somewhere in the meeting opportunity for the social hour. If you have not planned a luncheon, then you may wish a cup of tea together. An attractive tea table is always lovely and will add to the beauty and effectiveness of this meeting. You might have a real "birthday cake" on the table, asking the oldest member or someone whom you wish to honor to cut the cake for the guests. Elaborate refreshments would be out of keeping with the spirit of the service but simple refreshments attractively served will add immeasurably to the occasion.

Faith of Our Mothers

This hymn sung to the tune, *Faith of Our Fathers,* is copied from *The Evangelical Church School Hymnal.* It will fit in well with the program and is suggested for use in the Consecration Service. (See page 38.)

Faith of our Mothers, living still,
In cradle song and bedtime prayer,
In nurs'ry love and fireside lore,
Thy presence still pervades the air;
Faith of our Mothers, living faith,
We will be true to thee till death.

Faith of our Mothers, loving faith,
The fount of childhood's trust and grace,
O may thy consecration prove
The wellspring of a nobler race;
Faith of our Mothers, loving faith,
We will be true to thee till death.

Faith of our Mothers, guiding faith,
For youthful longing—youthful doubt,
How blurred our vision, blind our way
Thy providential care without;
Faith of our Mothers, guiding faith,
We will be true to thee till death.

Faith of our Mothers, Christian faith,
In truth beyond our man-made creeds,
Still serve the home and save the church,
And breathe Thy spirit thro' our deeds;
Faith of our Mothers, Christian faith,
We will be true to thee till death.
Amen.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1934-35: *Toward Understanding*
October Theme: *What About These Japanese?*
Worship Theme: *Friendship*

For the Leader

OUR program for this month is the first one wherein we meet our Japanese friends, and we meet them in the United States. How about preparing the way for the introductions by having a test such as the following?

1. How would you feel if a Japanese received the position for which you applied?
2. Is an American-born Japanese a citizen of the United States?
3. Does American education make it easier for Japanese to get positions in Japan?
4. Would you entertain a Japanese in your home?

For the Fellowship Hour

For a game the following (suggested by Mr. Severin's leaflet "What About These Japanese?") may be used. Write the questions on numbered slips of paper and the answers on corresponding slips. The bearer of slip number one reads not only his question but the number also and the one holding answer number one responds. Since the question is in Japanese, the answer interprets its meaning.

Questions

1. Kore wa nan desu ka?
2. Iku ra de su ka?
3. Donna hon desu ka?
4. Kirei desu ka?
5. Oi de nari ma su ka?
6. Okii kuni desu ka?
7. Omoshiroi desu ka?
8. Nihon jin ga su ki desu ka?
9. Shojiki desu ka?
10. Yoi American ni narimasu ka?
11. Yoi Christian ni narimasu ka?
12. Nan ji desu ka?

Answers

1. It is a book.
2. It is 60 cents.
3. It is a book about Japan.
4. Yes it is very pretty.
5. Yes I hope to go to Japan.
6. No it is not a big country.
7. Yes it is very interesting.
8. Yes I like Japanese.
9. Yes they are honest.
10. Yes they make good Americans.
11. Yes they make good Christians.
12. It is time to stop.

Key to pronunciation: Pronounce all syllables:
"a" as the "o" in cot.
"e" as "a" in date.
"i" as "ee" in feet.
"o" as "o" in note.
"u" as "oo" in moon.
e.g. omoshiroi is pronounced
ō—mō—shee rō ee

Senior Triangle Club

(For Young People, Ages 15-17)

1934-35: *Oriental Highways*
October Theme: *The Highway to the West*
Worship Theme: *Friendship*

I'm an American

My skin's not white
My eyes aren't round
And my hair's as black as night
But "Old Glory" there
Never looked more fair
To anybody white

This is my land
And here my life
To serve—my full intent
Not as Japanese
But American, please
Of Japanese descent.

For the Leader

Although the two previous meetings dealt, in a way, with "Highways," we are really in this meeting taking the first step along the Highway that is to lead us to the Japanese.

The Fact Finder's File for this month is full of interesting information. Have the young people prepare statements on these facts and use them to introduce the program.

The worship theme is "Friendship" and having been prepared by Japanese young people is especially appropriate. Be sure to remind the young people that the born-in-America Japanese are American citizens and that, therefore, they are not studying about "foreigners." Try to eliminate the word from ensuing meetings.

Invitations for the meeting may be written on a "suitcase" cut out of stiff paper.

Hi-Tri Meeting

October 8, 1934

Join Us as We Journey on the Highway to the West

On the reverse side, state that the traveler must bring in his suitcase, one statement or fact regarding the Japanese in the United States.

Gold Mountain by Payne and *Out of the Far East* by Hunter, which we hope your young people are reading, will supply good information. The "opening" of the suitcases may provide a good introduction to the formal study of the meeting.

For the Fellowship Hour

The suggestions in the Circle column may well be used in Triangle groups.

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1934-35: *Present Day Pioneers on World Trails*
October Theme: *Why Missionary Pioneers*
Worship Theme: *A Sharing God*

A New Program Booklet

SINCE our Triangle Club material parallels our church school quarterlies we begin our program year in October with the beginning of the new church school year. We hope you have already ordered the new third-year missionary program book. It follows the one on *New Friends in America,* which you have probably been using since October, 1933, as the third one in the new "Pioneer" program for Intermediate Triangle clubs. It is ordered in the customary way and is fifty cents per copy. It will be wise to order two copies of this program book, which contains full materials for the twelve programs for the year, so that the leader may keep one copy intact and have the other copy for cutting for each month during the year.

The themes for the year are as follows:

October: *Why Missionary Pioneers*
November: *Pioneers Across the Centuries*
December: *Disciples of Christ as Pioneers*
January: *Pioneering Then and Now in India*
February: *The Pioneering Spirit in Japan*
March: *China's Pioneers*
April: *Pioneering in Africa*
May: *Sharing With Our Neighbors in Mexico*
June: *Overcoming Prejudice in South America*
July: *Helping Puerto Rican and Filipino Youth to Pioneer*
August: *Problems for Us as Pioneers*
September: *My Share in Building a Better World*

Each program allows of considerable individual initiative in planning and preparation and there is plenty of story and factual material. There is also reference to other books and magazines for those who like to use supplementary material. A variety of activities and service projects are included and all the material is related to other phases of the "Pioneering" program for intermediates.

The October meeting should be planned with special care so that it will create such an enthusiasm as to lead to big plans for the year. Special features may be introduced if they are in harmony with the general theme. Perhaps you have someone who has attended a summer conference who can bring the group ideas for their work. You will want to use every means to bring out all your intermediates for this meeting and interest them so much that they will want to go on through the year with you.

Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

OCTOBER

"A cloud of witnesses"

Hymn.—"Lead On, O King Eternal" or "Faith of Our Mothers" (see page 36 in this magazine).

Prayer—

O Father God, we come to Thee today,
Acknowledging the wonders of thy love;
In deep humility we thank Thee, Lord.
Recalling oft the deeds of pioneers
And realizing what their love has wrought
We lift our hearts to Thee in praise, O Lord.
Give us the breadth of vision that was theirs;
And courage and devotion to the cause
That challenges our best, we pray Thee, Lord—
In Jesus' Name,
Amen.

Hymn.—"The love of Christ Constraineth Us." (See program booklet.)

Scripture.—Matthew 5:14-16; Hebrews 12:1, 2.

Leader.—In the spirit of deep devotion that moved Caroline Neville Pearre and all our founders to undertake what seemed to them almost the impossible, we come in this quiet moment of consecration. Like them we go back to our Lord and Master for the inspiration and the courage to "carry on." We know they must have spent much time with him else they could not have found the courage or achieved a passion like unto his to Christianize the world.

Truly "it is a flame of the Lord's own kindling" they lit so long ago and "set upon a hill" to shed its blessings of light and life abroad. As they recalled the words of their Master—so do we. As they were thrilled with a passion to make him known to every child of God upon this earth, so also are we. And we can see how far already the flame they started has run out, kindling new flames that burn and glow around the world.

The hands that first took up this torch are now at rest. Ere they departed they passed on the flame. Down through the years faithfully it has been kept and carried forward, sometimes by leaps and bounds, sometimes with greatest pain—but always it has gone on and on and now around the world are many women—yellow, black and brown—who hold aloft this flame and join with us the mighty throng of those to whom the Master says, "Ye are the light of the world."

But have we always lifted high our torch? Have we at times allowed our hearts to fill with this and that and cluttered up our days so that our lights are dimmed—hidden perhaps, as Jesus feared, "under a bushel"? If the cause for which our mothers gave their all has lagged, it is our fault who feebly tend the flame they set aloft. We need such anniversaries and times of thoughtful retrospection. They recall us, one and all, to the source of power and help us to regain that "vision glorious" to spur us on. World conquest for our Lord and Master was their dream of old and we will make it ours!

This is the dream that the Master dreamed
As He walked on the hills and beside the sea;
The greatest dream and the whitest dream
Of time and of all eternity.

Twelve men went up from the sea, the town,
To carry a message by word of mouth
As seeds are borne on the summer air
To the East, the West, the North, the South.

Until all men of the earth should know
The beautiful things that the twelve would say;
"I am the Truth," 'tis thus Christ spake,
"I am the Door, the Light, the Way."

. . . . . .

Until the last man with broken breath
Turns on his way down a barren land
To fall at a waiting Savior's feet,
To cling to a Savior's reaching hand.

This is the dream that the Master dreamed
As He walked on the hills and beside the sea;
The greatest dream and the whitest dream
Of time and of all eternity.[1]

And again there comes the challenge to us all from the sacred pages of the written Word—"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses—" what a thought! How can we let the flame burn low when we recall the words and deeds of those loyal, zealous women of the past! Such a cloud of witnesses will lead us on—will strengthen and encourage us—will challenge us to do our best. "God helping us we can do no less!"

Hymn of consecration.—"With Them We're Marching On!"

Tune: "Battle Hymn of the Republic."

We are living o'er the memory of full sixty fruitful years,
We recall our mothers' victories often won with prayer and tears;
As we turn to face the future, Lo, a Way of Light appears—
With them we're marching on!

Refrain

Glory, glory hallelujah! glory, glory, hallelujah!
Glory, glory hallelujah! With them we're marching on!

As they saw a vision glorious of a world to Jesus won
And with prayer and consecration then the work of love begun,
So we'll take the task up gladly—never falter till it's done;
With them we're marching on!

Refrain

Through the years they've nobly striven that the world our Christ might know;
In their sacrifice and loyalty the love of Christ to show;
Loyal daughters, all, we pledge ourselves our best gifts to bestow,
With them we're marching on.

Refrain

Benediction:

Note: This entire service of consecration, including the closing hymn, *With Them We're Marching On* has been prepared for us by Miss Hazel Harker. Miss Harker also wrote the hymn, *The Love of Christ Constraineth Us* which appears in the *Year Book of Programs* and is suggested for use in this service.

[1]Grace Noll Crowell, in the *Christian Herald.*

Echoes From Everywhere

Japanese Young People at Conference

Four of our college-age young people have just returned from attending young people's conference and they have been so inspired and their lives so enriched and deepened that we have hopes that they will become a nucleus of devoted members in our young people's church which it has seemed to lack. Edgar Lloyd Smith said that Charlotte Shimidzu was clearly the outstanding girl in the whole conference. In giving a little testimony at the close of conference she moved the entire group so that eyes were moist and so again last night when she with the others gave their report to the home group.

Mr. Severns has outlined a plan for our boys and girls of group excursions, with the assistance of our college-age group, to museums, etc., with handwork projects interspersed during the long summer vacation.

POLLY C. DYE.

Los Angeles, California.

Expenses Paid for Mission Convention

This year saw our first Mission convention with expenses wholly met by the native churches. The convention was held at Nanking in the Community Center as it has been for several years. Attendance was small—only thirty-eight delegates—but the spirit was fine.

During the convention, plans were made to observe the 50th anniversary of our mission. In 1885 Dr. Macklin came to Drum Tower, Nanking, to live and preach and the Chinese are hoping to raise funds for a new Drum Tower Memorial Church, to commemorate the occasion.

When Mr. Marx made his speech of response after receiving a gold badge at the farewell meeting for him in connection with the convention, he said he was sorry that so many people would necessarily think of him in connection with accounts and figures. He then added, "I have reached the point where I verily believe that the first person I meet on the golden streets will come up to me and want to "swan djang'." (Horrible-sounding words meaning "to take accounts".) Mr. Marx will veritably feel out of the woods when he puts accounting and a million of the other vexing problems of the past difficult eight years behind him and starts on a well-earned furlough.—*China News Letter.*

Help Beautify Hazel Green

Among our aims at Hazel Green Academy for the coming year, we list the further beautifying of the campus by the planting of shrubbery, evergreens and flowers. We solicit the aid of our friends in the undertaking of this project. Contributions of bulbs, flower seeds, evergreens and shrubbery will be most gratefully received.

H. A. Stovall, Supt.

Hazel Green, Kentucky.

Day School for The French Folk

We closed a two weeks' meeting at Merryville. Had only five confessions but every night the house was pretty well filled and some nights there were 400 people present in that little sawmill town. The chairman of the board said it was the best meeting ever held in the town. We reorganized the church and secured a part-time pastor.

We have a school going here now, for the French folk. Miss Ester Rosefeld, superintendent of the Community Chapel Sunday school and Miss Elane Davidson, a member of Mr. Baggett's church are the teachers and will receive fifty cents an hour for their work. We have twenty-five enrolled and will get more. We have secured the use of the school building across the road from Community Chapel. I had a school started for a few of our folk and Miss Ester was teaching them free. So you see we really have two more missionaries with pay from Uncle Sam. The Relief Department gave us this on the strength of our mission. They told me if I got the folks to join the school that I could have the teachers. It gives two of our girls work and the work is all placed under my supervision. I think this is a good recommendation for our mission here. Besides these girls are getting mission training.

Mr. Newman reports another baptism at Mamou. We are not setting the world afire but we are doing constructive work.

Wm. N. Armstrong, Supt.

Lake Charles, Louisiana.

The March of Time in China

China is starting on a big project of railroad building and it has even reached us. They are building a road to connect Wuhu with coal fields north of us. Outside of our East and North gates there are thousands of coolies at work digging the roadbed. They are paid a low wage, hardly more than their food, but times are so hard they are glad to work for that. If this goes through to completion it will mean big changes for us. It will give us a rapid means of travel which will operate the year around. It will no doubt change the low price of local products and bring in to us fresh fruit which we lack a good part of the year. In fact it will be the first step toward modernizing this sleepy old interior city.

Grace Corpron.

Luchowfu, China.

Mrs. Florence Pirtle

An Enviable Record

Ten years' attendance without being absent or late at a missionary society meeting is the record of Mrs. Florence Pirtle of Bloomfield, Iowa. At the June meeting this society celebrated its thirty-three years of existence, and at the same time honored Mrs. Pirtle, who had served for five years of the ten as secretary.

New Building At Ginling

Our two new college buildings at Ginling College are almost finished. As I sit at my typewriter I can look out upon the workmen putting the finishing touches to the windows, doors and painting. The heating system is not yet finished and until it is we cannot move in. These two buildings finish the academic quadrangle. The one to the north is to have a lovely library upstairs and the administration offices downstairs. The building to the south has an auditorium upstairs and music rooms downstairs. The money used for the buildings was from the original fund raised in 1921. The dedication of the buildings will probably take place either next spring at commencement or

Mrs. Emily Young, Owingsville, Kentucky, May, 1934.

Mrs. Viola Farmer Hudson, June 29, 1934, Saybrook, Illinois. Charter member and life member of C. W. B. M. Treasurer for 20 years. Age 81.

Mrs. Tera Iseminger, of Long Beach, California, May 10, 1934, at Heron, Montana, by drowning. Charter member of North Long Beach missionary society. Age 31.

Mrs. Grace F. Homan, July 5, 1934, Cleveland, Ohio. Devoted member of Franklin Circle Church. Sister of Stella and Josepha Franklin, missionaries to India.

Francis Bartow Hester, Sr., June 6, 1934, McIntosh, Florida. Charter member and first elder of First Christian Church, McIntosh. Sunday school superintendent for years. Age 73.

Mrs. O. P. Spiegel (Anne Brawner Widener), June 25, 1934, Montgomery, Alabama. Wife of O. P. Spiegel, pastor and evangelist in Alabama. Age 63.

Mrs. Frank P. Atha, June 11, 1934, Kansas City, Missouri. Active member of Hyde Park Church and missionary society.

Mrs. Jewell McKinney Holman, May 27, 1934, Colorado, Texas. School-teacher, secretary-treasurer of young matrons' class and vice-president young matrons' guild.

Mrs. Sarah A. Mitchell, May 29, 1934, Kansas City, Missouri. Faithful member of First Church, Kansas City and former member of Gulfport, Mississippi, Christian Church. Age 78.

Mrs. Emma Hays Kent, February 2, 1934, Santa Barbara, California. Charter member of C. W. B. M. in Ohio and for sixty years active member of missionary society. Age 90.

Miss Cornelia Lyman, February 9, 1934, Santa Barbara, California. Secretary of missionary society seven years, member of board of deacons, teacher in Sunday school.

Mrs. M. L. Breland (Sophie Eisler), May 17, 1934, Holly Hill, South Carolina. Faithful member of missionary society and Bethany Church for 40 years. President of missionary society and teacher in Sunday school. Age 72.

Mrs. T. D. Anderson (Mary Ellen Booth), May 10, 1934, Toledo, Ohio. Life member of C. W. B. M. Member of West End Christian Church.

the following autumn at Founders' Day. Last summer we built a new dormitory for the Practice School. This building was a gift presented by Madame Sun Yat Sen, Madame H. H. Kung and Madame Chiang Kai-shek in memory of their mother, Madame Sung. It is in the southeast part of the campus quite separate from the college buildings. The gift is the first one of any size that has been given by a Chinese donor and we hope that it will be followed by many more.

Our student body is larger than ever before. All our dormitories are crowded and many of the rooms which were intended for two students have three in them. There are thirty members in the senior class and seventy-four in the freshman class. The total enrollment is two hundred twelve which includes thirty-one girls who are taking a special two-year course in physical education. We need a new student dormitory before we can grow any further. It is interesting to compare the freshman classes that come to us from year to year. The age is moving downward, the average age of the present freshmen being 19.6 years.

MINNIE VAUTRIN.

Nanking, China.

them adopting and living the principles of Jesus. In many ways Christianity is affecting the lives of these non-Christian women and many are secret followers of our Lord. A village woman remarked, "Light comes to us from hearing your words just as though a lamp were put in a dark room." It must have taken courage for some Hindu women of Barela to give testimony concerning Christ and the Bible. As they were being taught a Sadhu (holy man) passed and asked the women why they were reading a Christian book. They replied, "We believe this is the true religion and that we are reading about the Savior of the world."

Children's Day
At Phoenix

Our Children's Day offering at Capitol Church was $44, the largest Children's Day offering our school ever gave.

W. H. HEDGES, Pastor.

Phoenix, Arizona.

Baptisms
At Torrington

Ten were baptized recently at Torrington and with four others received into the church.

E. A. EDWARDS.

Kingston, Jamaica.

When the Murfreesboro, Tennessee, missionary society celebrated the 60th anniversary of woman's work, they wore the costumes of that early day

Visible Results
In India

Some of the evident results for the year in India are most encouraging. There were nine baptisms from caste; five in Kotmi, one in Jhansi and three in a Bilaspur outstation. These do not include the baptisms of many girls from Christian families. One woman was reclaimed after returning to Hinduism. Then there has been the expressed desire of many others to become Christians, and a greater desire to hear about Christ. Mrs. Singh of Barela, testifies that there is a growing spirit of friendliness and a greater interest in our teaching. Reports from other stations give the same encouraging testimony. Although baptisms are few, yet each woman evangelist sees physical, mental and spiritual improvement in those taught. She sees

Church Women
Organized in China

Mrs. McCallum says that the women members of the South Gate Church at Nanking have mobilized for action. Stimulated to new endeavors by the loss of the one remaining Bible woman (after the last cut in the budget), Mrs. Plopper, Mrs. Gish, and Mrs. McCallum invited in a representative group of half a dozen women to a preliminary meeting in the McCallum home, in order to discuss with them the work lay women might do in the church. They were interested in learning about the women's councils, aids, and missionary societies in our American churches. Quilts and comforts designed and made by the women in Modesto and Whittier, California and Maplewood, Missouri, were displayed. To know that many American women were giving a day a week to their church, Mrs. McCallum says, has inspired their women to do likewise. A plan of organization to take care of calling, communion, hospitality, evangelism, weekly home prayer meetings, mothers' meetings, etc., was presented and eagerly entered into. "Five days later," says Mrs. McCallum, "we held an all-day retreat and sixty women, all members of the church, gathered to organize. Miss Chen Hsi-ren from the Bible Teachers' Training School lent splendid assistance in her two devotional periods. She challenged the women to answer God's call by actively going about their 'Father's business.' Mrs. Plopper by map and chart aids, graphically pointed out the Christian and non-Christian areas in China, stressing particularly the need for evangelism in and around our five mission stations. The women responded well and at the close of the afternoon session elected their fifteen leaders, who were installed into office in a consecration service which brought the retreat to a fitting close."

Work Among
Orientals Recognized

Disciples of Christ who read the June issue of the *Missionary Review of the World* which is given up entirely to the presentation of the Orientals in the United States will be interested to know that the editor of that magazine asked K. Unoura, the pastor of our Japanese Christian church in Los Angeles, to write up the story of his work in that church. Later it was found impossible to put into one issue of the magazine all of the material available on the work being done by the various communions among Orientals but his story of the development of our work in Los Angeles appears in the July-August issue. The book, *Gold Mountain*, by Philip F. Payne, which deals with all the work being done among our oriental neighbors speaks very highly of Suzunoski Kato and his work at Berkeley and of Teizo Kawai and K. Unoura and our Japanese Christian Institute and church in Los Angeles. We are glad to have our coworkers thus recognized.

Hidden Answers

1. Where is the "city of churches?"
2. What new feature page is WORLD CALL starting this month?
3. What proves that "recovery is on the way"?
4. Who is the new student work director?
5. Why should a Christian student attend a Christian College?
6. Who are the Tinguians?
7. What Australian leader has recently died?
8. When is youth day and how is it observed?

Helps for Leaders of Children's Groups

Fall Plans

SUMMER vacations are at an end and boys and girls are enthusiastically going back to the public schools. We want them to come into our church school and Junior Christian Endeavor or Mission Bands with the same enthusiasm. Moreover we want them all to come.

Perhaps we shall need to do some telephoning to those who have been away from home for the vacation time. We may want to call in the homes to remind the boys and girls of the good times we expect to have when our groups come back into their regular meetings. It may be a good plan to use those leaders among the boys and girls who can do even more than we to enlist their companions. Attractive posters announcing our meetings may also be put up where our children will see them as a reminder of church activities.

Carefully planned programs and activities are especially important at this time You will want the boys and girls to feel that these are their meetings and that they are to have a large share in planning them. Committee meetings with small groups for working out detailed plans will help to give boys and girls the leadership and at the same time insure the right amount of preparation for good meetings. The right beginning in September will make possible launching a good program of activities for the fall and winter.

The Children's Special

Have you secured your packet on the Children's Special for this six months? The number of those using this special packet increases and word comes in frequently of its helpfulness. Ten cents to cover the cost of postage will bring it to you and you will find that its stories and suggestions will add greatly to the interest of your group and help to motivate their giving. Order from Missionary Education Department, United Christian Missionary Society, Indianapolis, Indiana.

The Children's Special object for giving is always chosen in the field being emphasized in mission study for the same period. Since we are now thinking about the orientals in the United States our Children's Special will be the Japanese Christian Institute where the Disciples of Christ are at work among the Japanese in California. The packet materials are to be used to supplement the mission study texts such as *Oriental Friends in the United States* by Adams, *Japanese Here and There* by Forsythe and Moran and *Rainbow Bridge* by Means, and consist of a section for the adult leader, stories and a dramatization for the boys and girls and a number of projects and activities to be worked out in the meetings. If you have not already done so, we suggest that you order at once.

Program Helps for Junior Leaders

The material for the Sept. 2 meeting was given in the last issue of WORLD CALL and the August 5 issue of *Junior World*, in the King's Builders' section.

September 9—*Visiting Our Japanese Christian Institute*

During this six months, from July to December, most missionary study groups will be thinking about the orientals in the United States. For this reason we have accepted as our Children's Special object of giving the Japanese Christian Institute in Los Angeles, California, and the special packet materials and our missionary theme from now until Christmas will be closely related to our Japanese work. Our boys and girls whether they are in a Junior Christian Endeavor, a Junior church or a Mission Band will be using the program suggestions for this meeting which is the one in the month especially planned for a missionary meeting.

Full plans and suggestions are given in the September 2 issue of *Junior World* in the King's Builders' section. There you will find a brief sketch of the work at the Japanese Christian Institute. This is also given at greater length in the Children's Special packet described elsewhere on this page. In case you have neither you can get some information about our work in Los Angeles from *The Year Book*, which you can borrow from your pastor and from back issues of WORLD CALL. The April issue carried a cover that will make a fine poster to be used at this time. On pages 5, 24 and 29 are also pictures which can be combined with those from the picture sheet in the packet or with those cut from other issues to bring before the boys and girls their new friends.

September 16—*Paul, Who Gave All to Christ*

Full plans and suggestions for this meeting are given in the Sept. 2 issue of *Junior World*, King's Builders' section. As a Scripture reading you may want to use Philippians 3:7-10, also Timothy 4: 7, 8, 16-18. In preparing for this meeting some of the boys and girls may want to read about Paul in the Book of Acts beginning with chapter 9:1-30 and reading chapters 13 to 28 to bring some of the details of his life to the group.

In your conversation you will find useful a map of the Mediterranean world upon which to follow Paul's missionary journeys. There are two novels, *Paul, the Dauntless*, by Basil Mathews and *Saul, Son of Kish*, by Henry, to be had in most libraries, which will be of interest to the older Juniors and the adult leader. Perhaps your activity will be the carrying forward of the work begun last week.

September 23—*Peter, Who Failed Yet Made Good*

This theme, like that of last Sunday, will be valuable because it rests back upon our church school lessons and conversations. Suggested Scriptures are Matthew 16:15-18; Luke 22:33, 34, 54-62; 2 Peter 1:5-8 and you may want to add others to help the boys and girls recall what they have learned about Peter.

It would be helpful to bring in several pictures of the disciples such as Zimmerman's "The Fishermen at Their Nets" and you will want to go through the church school pupil's quarterlies for all three years and locate all the pictures given there which can be related to this theme. Peter's place of leadership after the death of Jesus will stand out as a proof that his courage returned and he did make good.

September 30—*Our Plans for the Season*

See the King's Builders' section of *Junior World* for September 2 for detailed plans and suggestions for this meeting. The Scripture reading chosen is Philippians 3:13, 14 and this will need considerable explanation. You will want to help them build up a picture of a race, perhaps a relay race, and see what the Apostle Paul had in mind when he wrote these words.

This will be a good time to have Rally Day with your group and after bringing in all old and prospective members to make plans for the fall and winter. Among other things why not plan a Saturday afternoon picnic or party at which the older boys and girls will do most of the work and welcome in the newcomers? It may be well at this time to set goals both in membership in giving and as to becoming more useful Christian boys and girls.

October 7—*Being Like Christ in His Faithfulness*

This is a fine theme following Rally Day since it will give an opportunity to talk about how we may carry out our resolves. Your conversation should be kept very practical by referring to things we can do at home and school. You will also use this chance to bring out by questions if necessary, ways in which each one can help by his faithfulness in making your group meetings and projects most successful.

Activities throughout this and next month we hope will center in your use of materials and suggestions in connection with the Children's Special. Ten cents to cover postage will bring the Packet to you. If you have not done so we urge that you order at once the Children's Special Packet from Missionary Education Department, United Christian Missionary Society, Indianapolis, Indiana.

World Call Honor Roll

Below are shown the 351 churches having twenty or more subscriptions to WORLD CALL as of July 1, 1934.

	Subs. June 30, 1933	Subs. June 30, 1934
Group A, 2,100-3,662 members		
Dallas, Tex., East Dallas	218	243
Des Moines, Ia., University	156	160
Houston, Tex., First	103	93
Canton, Ohio, First	22	67
Oklahoma City, Okla., First	59	65
Kansas City Mo., Indep. Blvd.	72	64
Fort Worth, Tex., First	71	64
Tulsa, Okla., First	60	57
Kansas City, Mo., Linwood	39	39
Group B, 1,600-2,100 members		
Indianapolis, Ind., Third	95	171
Indianapolis, Ind., Central	104	112
Lexington, Ky., Central	68	106
Kansas, City, Mo., Country Club	27	78
Cleveland, Ohio, Euclid Avenue	54	70
Akron, Ohio, High St.	38	66
St. Louis, Mo., Union Ave.	60	46
Lafayette, Ind., First	38	37
Coffeyville, Kan., First		25
Pittsburg, Kan., First	33	25
Paris, Ky., First	21	25
Enid, Okla., Central	34	24
Group C, 1,100-1,600 members		
Louisville, Ky., First	118	99
St. Joseph, Mo., First	109	88
Nashville, Tenn., Vine St.	52	83
Des Moines, Ia., Central	75	82
Seattle, Wash., University	66	71
Columbia, Mo., First	97	67
Washington, D. C., 9th St.	37	63
Atlanta, Ga., First	61	62
Decatur, Ill., Central	41	61
Memphis, Tenn., Linden Ave.	46	60
Springfield, Mo., South	49	59
Frankfort, Ky., First	37	57
Detroit, Mich., Central-Woodward	27	57
Eugene, Ore., First	55	57
Wichita, Kan., Central	58	55
Portland, Ore., First	60	53
El Paso, Texas, First	39	50
Colorado Springs, Colo., First	47	48
Los Angeles, Calif., Wilshire Blvd.	56	45
Anderson, Ind., Central	44	44
Denver, Colo., Central	20	41
Bloomington, Ind., First		41
Youngstown, Ohio, Central		41
Huntington, W. Va., Central	42	35
Spokane, Wash., Central	23	32
Ponca City, Okla., First	60	31
Hopkinsville, Ky., 9th St.	32	29
Ashland, Ky., First	24	28
Alliance, Ohio, First		27
Hutchinson, Kan., First	26	26
Independence, Kan., First		26
Mt. Vernon, Ohio, Vine St.	23	26
Arkansas City, Kan., Central	28	24
Springfield, Mo., Central	24	24
Danville, Ill., Central	21	23
Mayfield, Ky.		23
Lima, Ohio, South Side	20	23
Zanesville, Ohio, First		23
Jacksonville, Ill., Central		21
Fort Worth, Texas, Magnolia Ave.		20
Group D, 700-1,100 members		
Washington, D. C., National City Church	93	170
Indianapolis, Ind., Downey Ave.	41	95
Dallas, Texas, Oak Cliff	76	87
Los Angeles, Calif., First	67	71
San Diego, Calif., Central	64	71
Topeka, Kan., First	71	68
Winchester, Ky., First	83	66
Glendale, Calif., Central	46	65
Kinston, N. C., Gordon St.	60	65
Mexico, Mo., First	52	64
Pasadena, Calif., Central	54	59
Mt. Sterling, Ky., First	68	58
Bluefield, W. Va., First	53	58
Wichita Falls, Tex., First	73	57
Washington, D. C., Columbia Heights	77	56
Mansfield, Ohio, First	60	56
Seattle, Wash., First	57	56
Omaha, Neb., First	45	55
Austin, Tex., Central	75	54
Whittier, Calif., First	36	53
Ada, Okla., First	27	51
Hagerstown, Md., First	38	50
Richmond, Ind., First	33	48
Cleveland, Ohio, Collinwood	33	47
Pomona, Calif., First	38	44
Frankfort, Ind., First	56	44
Bellingham, Wash., First	50	44
Brazil, Ind.		43
Jeffersonville, Ind., First	33	43
Beckley, W. Va.	20	43
Richmond, Ky., First	40	42
Cleveland, Ohio, Franklin Circle	25	42
Newark, Ohio, Central	35	42
Los Angeles, Calif., Hollywood	26	41
Stillwater, Okla., First	47	41
Riverside, Calif., First	36	40
Champaign, Ill., University Place	48	40
Mt. Carmel, Ill.	28	40
Roanoke, Va., First	43	38
Birmingham, Ala., First	29	37
Santa Ana, Calif.		37
Decatur, Ill., First	28	37
Ashland, Ohio, First	24	36
Los Angeles, Calif., Highland Park	30	35
Portsmouth, Ohio, First		35
Crawfordsville, Ind., First	32	34
Harrodsburg, Ky.	21	34
Kansas City, Mo., Central	27	34
Knoxville, Tenn., First		34
Chattanooga, Tenn., First	40	33
Maryville, Mo., First	36	31
Moberly, Mo., Central	34	31
Lincoln, Neb., First	42	30
Newton, Kan., First	32	29
Beatrice, Neb., First	28	29
Little Rock, Ark., First	48	28
Oakland, Calif., First	33	28
Hannibal, Mo., First	26	28
Jefferson City, Mo., Capitol Ave.	34	28
Miami, Fla., First	22	27
Tampa, Fla., First		27
Indianapolis, Ind., 7th	26	27
Indianapolis, Ind., Univ. Park	29	27
Elyria, Ohio		27
Lakewood, Ohio, Lakewood	37	27
Tipton, Ind., West St.	27	26
Covington, Ky., Madison Ave.	23	26
Toledo, Ohio, Norwood	20	26
Lebanon, Ind., Central		25
Waco, Texas, Central	21	25
Hammond, Ind., First		24
Marion, Ind., First		24
Louisville, Ky., Broadway		24
Blackwell, Okla., First	28	24
Washington, Pa., Second		24
Chickasha, Okla., First		23
Richmond, Va., Hanover	25	23
Ottumwa, Iowa, First	21	22
Emporia, Kan., First		22
Kansas City, Kan., Central	49	22
Wilmington, Ohio	22	22
Anderson, Ind., East Lynn		21
Logansport, Ind., 9th St.	26	21
Madisonville, Ky., First	28	21
Cincinnati, Ohio, Norwood	34	21
Warren, Ohio, Central	33	21
Guthrie, Okla.	26	21
Marshalltown, Iowa, Central		20
Columbus, Ohio, 4th Ave.	21	20
El Reno, Okla., First		20
Cameron, Mo.		20
Sedalia, Mo., First		20
Salem, Oregon, First		20
San Antonio, Texas, Central		20
Walla Walla, Wash., Central		20
Group E, 400-700 members		
Fresno, Calif., First	23	68
Gary, Ind., Central	40	58
Long Beach, Calif., East Side	46	56
Dallas, Texas, Greenville Ave.	39	56
Selma, Ala., First	33	54
Lexington, Ky., Woodland	61	53
San Francisco, Calif., West Side	65	52
Columbus, Ohio, Wilson Ave.	40	52
Cedar Rapids, Iowa, First	26	51
Evansville, Ind., First	27	50
El Dorado, Kan., First	58	49
Boulder, Colo., First	35	48
Memphis, Tenn., East End		48
Richmond, Va., 7th	48	48
Tacoma, Wash., First	65	48
Corvallis, Ore.	46	47
Norfolk, Va., First	30	45
Alhambra, Calif., First	37	44
New Orleans, La., St. Charles Ave.	32	43
Lincoln, Neb., Bethany	36	43
Enid, Okla., University Place	49	42
Beaumont, Tex., Wash. Blvd.	36	42
Ames, Iowa, First		41
San Angelo, Tex., First	45	41
Spray, N. C.		39
Martinsville, Ind., First	51	38
East Orange, N. J., Park Ave.	25	38
Dayton, Ohio, Central	34	38
Norman, Okla., First	38	38
Denver, Colo., S. Broadway	24	37
Kalamazoo, Mich., Park St.		37
Muncie, Ind., Jackson St.	49	36
Buffalo, N. Y., Rich. Ave.	34	36
Bloomington, Ill., Centennial	39	35
Elkhart, Ind., Central		35
Berkeley, Calif., University	37	34
Santa Monica, Calif., First	29	34
Sioux City, Iowa, First	21	34
Washington, N. C., First	43	34
Dallas, Texas, Central	34	34
Hoopeston, Ill.		33
Litchfield, Ill., Union Ave.		33
Warrensburg, Mo., First	42	33
Texarkana, Texas, Central		33
Los Angeles, Calif., Magnolia Ave.	33	32
Newton, Iowa		32
Marshall, Mo.		32
Houston, Tex., Heights	36	32
Wenatchee, Wash., Central		32
Eureka, Ill.	40	31
Liberty, Mo.	25	31
Bloomfield, Ind.		30
Washington, D. C., 15th St.	21	29
Elmira, N. Y.	24	29
Winston-Salem, N. C., 4th St.	29	29
Carrollton, Mo.	25	28
Chillicothe, Mo., First	20	28
West Plains, Mo.		27
Bellevue, Pa.		27
Lubbock, Tex.	34	27
Orange, Calif., First	37	26
San Diego, Calif., Univ.	25	26
Bloomfield, Iowa		26
Cleveland, Ohio, West Blvd.		26
Pittsburgh, Pa., Knoxville		26
Longview, Texas, First		26
Monmouth, Ill., First	33	25
Burlington, Iowa	28	25
Shreveport, La., Kingshighway		25
Billings, Mont., First	29	25
Sharon, Pa., Central		25
Boise, Ida., First		24
South Bend, Ind., First	21	24
Lawrenceburg, Ky., First	32	24
Roswell, N. M., First	33	24
Duncan, Okla., First	30	24
Corpus Christi, Texas, First		24
Houston, Texas, South End	29	24
North Platte, Neb., First	29	23
Findlay, Ohio, First	21	23
Beaumont, Texas, First	24	23
Pampa, Texas	26	23
Danbury, Conn., Liberty St.	26	22
Savannah, Ga., First	28	22
Buffalo, N. Y., Central	20	22
Columbus, Ohio, Broad St.		22
Lynchburg, Va., Euclid Ave.		22
Jacksonville, Fla., Edgewood		21
Ft. Wayne, Ind., First		21
Louisville, Ky., Parkland		21
Kirksville, Mo.	28	21
Fairbury, Neb.	21	21
New York, N. Y., Central	26	21
Rockwood, Tenn., First		21
Port Arthur, Texas, First	22	21
Centralia, Wash., First		21
Athens, Ga., First		20
Indianapolis, Ind., Linwood		20
Kansas City, Kan., Quindaro		20
Louisville, Ky., Central		20
Minneapolis, Minn., Portland Ave.	23	20
Jackson, Miss., First		20
Dayton, Ohio, West Side		20
Wadsworth, Ohio		20
Bonham, Texas, First	28	20
McKinney, Texas, First	20	20
Temple, Texas, First		20
Sheridan, Wyo.		20
Group F, 200-400 members		
Toledo, Ohio, East Side	32	52
Memphis, Tenn., Merton Ave.		52
Portland, Oregon, Kern Park	42	49
Paris, Mo., First	43	43
Neosho, Mo., First	32	42
Galveston, Texas, Central	28	40
Canton, Mo.	30	38
Washington, D. C., Parkview	67	37

	Subs. June 30, 1933	Subs. June 30, 1934
Chattanooga, Tenn., Highland Park		36
Cleveland Heights, Ohio	22	34
Nashville, Tenn., Eastwood		34
Winamac, Ind.	25	33
Albany, Oregon, First		30
Childress, Texas	24	30
Shelbina, Mo.		29
Oklahoma City, Okla., Crown Heights		29
Toronto, Ontario, Canada, Hillcrest	29	28
Fayette, Mo., First	28	28
Monroe, La., First		28
Tulsa, Okla., Memorial	30	28
Hiram, Ohio	24	27
Plano, Texas	23	26
Mobile, Ala., First		25
San Dimas, Calif., First		25
Cincinnati, Ohio, Evanston		25
Portland, Oregon, Christian Temple		25
Jackson, Tenn., First		25
Holliday's Cove, W. Va.	22	25
Columbus, Ohio, Hilltop		24
Millersburg, Ohio	21	24
Dewey, Okla.		24
Pendleton, Ore.		24
Sulphur Springs, Texas	22	24
Ellensburg, Wash.		24
Redondo Beach, Calif.	25	23
Griffin, Ga., First		23
Carthage, Ill.	27	23
Council Grove, Kan.		23
Eminence, Ky.	25	23
Farmville, N. C.	21	23
Willoughby, Ohio	25	23
Clarksville, Tenn., First	21	23
Mesa, Ariz.		22
Larned, Kan.		22
Harrisonville, Mo.		22
Lexington, Mo.		22
Hamilton, Ohio, High St.	20	22
Hillsboro, Texas, Central		22
Ensley, Ala.		21
Oakland, Calif., Fruitvale	36	21
Hoisington, Kan.		21
Worcester, Mass., First	20	21
Louisiana, Mo., First		21
Overland, Mo.		21
Sweetwater, Texas		21
Chico, Calif.		20
Healdsburg, Calif.		20
Red Oak, Iowa		20
Monroe City, Mo.		20
Helena, Mont.	20	20
Cleveland, Ohio, Dunham		20
Harrison, Ohio		20
McMinnville, Ore.		20
Canton, Pa., First		20
Williamsport, Pa., First	22	20
Humboldt, Tenn		20

Group G, 68-200 members

Los Angeles, Calif., Beverly	23	40
Alexandria, La., First	24	32
St. Matthews, Ky., Beargrass	23	30
Detroit, Mich., Northwestern		30
Michigan City, Ind.		28
Fresno, Calif., Belmont	21	27
Charlotte, N. C., First		27
Russellville, Ind.	21	25
Newport, Ark.		24
Baltimore, Md., Govans		24
Chattanooga, Tenn., East Lake		23
Washington, D. C., H St.		22
Washington, D. C., Takoma Park		22
San Gabriel, Calif., Christian Home		21
Decatur, Ga.		21
Greensboro, N. C., Elm St.	21	21
Pfafftown, N. C.	20	21
Eureka, Calif.		20
Covington, Pa.	23	20
Hampton, Va.	25	20
Bremerton, Wash.	21	20

Mid-Summer in Our Colleges

(*Continued from page* 32.)

occasion attended by many friends of the college. Governor Park is a Disciple.

W. B. McRoberts, until last year chairman of the board, had the misfortune to fall and break his hip. At the meeting of the board of trustees on May 28, the board presented an enlarged portrait of Mr. McRoberts to the college honoring him for his long service. Mr. McRoberts is ninety years old, but notwithstanding his years is coming through his accident in good shape.

This summer Mr. Fascinato, band and orchestra instructor at Culver-Stockton, has inaugurated for the first time a band school. Forty-three young people are in attendance and are in intensive training for two weeks. It has been a success and concerts have been given there and in surrounding cities.

An extensive collection of Disciple literature and historic data is being gathered into the "H. B. Robison Disciple Collection." C. E. Spencer, librarian, is active in this work and many splendid gifts have come in.

Drake University

Dean Holmes Cowper, head of the College of Fine Arts at Drake University, died suddenly and unexpectedly recently. He had served the university for twenty-five years.

In the memorial conducted by the university, Dr. D. W. Morehouse delivered an eloquent and deserved tribute to the work and worth of Dean Cowper.

Drake University closed its 53rd year June 4, with an enrollment for the year of 1,842, a loss of only 9 per cent from 1933. The graduating class numbered 198. The baccalaureate sermon was preached by C. E. Lemmon, pastor of the First Christian Church, of Maryville, Missouri. The commencement address was delivered by Dr. Lotus D. Coffman, president of the University of Minnesota. The honorary degree, Doctor of Laws, was conferred upon John W. Studebaker, superintendent of Des Moines Public Schools, appointee to the office of United States Commissioner of Education; Walter J. Cummings, chairman, Continental Illinois National Bank and Trust Company; Robertson G. Hunter, second vice-president of the Equitable Life Insurance Company of Iowa; Harry R. Woodrow, first assistant to the president of the Brooklyn Edison Power and Light Company; and Luther Sherman Ross, professor of biology at Drake University since 1892, professor emeritus of biology.

The summer session at Drake University opened with an enrollment equal to that of 1933. Courses were offered in all the six colleges. The College of Education leads in enrollment. Most of the courses are offered for the nine weeks' session, but the College of the Bible divides the work into two sessions of six weeks each. During the second term which opened July 23, Dean Caldwell offered courses in History of Religion, and Professor Veatch in Old Testament.

Dr. Morehouse is again giving a series of six lectures on general astronomy which are open to the public. These are very well attended. The Drake Municipal Observatory continues to hold a very prominent place in the life of Des Moines.

Disciples Vanderbilt Foundation

Five young ministers of the Christian church received the Bachelor of Divinity degree from Vanderbilt University at the June Commencement:

Beryl Sales Kinser of Promise City, Iowa, is an A.B. graduate of Culver-Stockton College. He was awarded the Founders' medal for the highest scholarship in the School of Religion.

W. Marshon Depoister of Ponca City, Oklahoma, received his B.A. and M.A. degrees from Phillips University.

Stanley Harrison Dysart is a graduate of Lynchburg College and has received the M.A. and B.D. degrees in Vanderbilt.

J. Q. Patrick of the University of North Carolina.

Athens Clay Pullias holds his B.A. and LL.B. degrees from the Cumberland University.

Royal Humbert of Independence, Kansas, won the Elliott F. Shepard prize of $50 in cash for the best essay in the church history department. He also won the Florence Conwell prize of $25 for the best Bible and hymn reading. Three out of four prizes offered in the School of Religion were won by members of the Disciple group.

Scholarships for next year have been awarded to the following: John Meadors, A.B., Lynchburg College; Ira Langston, B.A., Atlantic Christian College; Kermit Traylor, A.B., Atlantic Christian College; Allen H. Gardner, B.A., Drury College; W. F. Craig, B.A., Culver-Stockton College; George H. Pratt, B.A., Phillips University; Miss Sue Todd, B.A., Atlantic Christian College; W. W. Vines, B.A., Bethany College; Roy B. Barham, A.B., Atlantic Christian College.

Forty-five ministers of the Christian church have been awarded graduate degrees at Vanderbilt University since June, 1929, when the first class recruited by the Foundation was graduated. More than one hundred others have done graduate work or attended the rural church school.

Eureka College

Dr. William V. Roosa of Canton, Missouri, has been selected to fill the position temporarily made vacant by Professor Aylsworth's leave to go to Cotner College. Dr. Roosa has his Ph.D. degree from the University of Chicago, and has been teaching in Culver-Stockton College for the past six years.

On the evening of July 4th, Bobby McKinzie, the eighteen-months-old son of Coach and Mrs. Ralph McKinzie, of Eureka College, suffered an accident from which he died about twelve hours later. The little child with his mother was crossing the street when a giant firecracker exploded and wounded him fatally. This tragedy cast a pall over the Eureka community, the like of which has seldom been felt here.

Mr. and Mrs. Rayborn Zerby and children of Lewiston, Maine, are visiting Mr. Zerby's parents in Eureka. Mr. Zerby is professor of religious education in Bates College, Lewiston. He is a graduate of Eureka in the class of 1919.

Mr. and Mrs. Durward V. Sandifer, both members of the class of 1924, have, with their three-year-old daughter, recently moved to Washington, D. C., where Mr.

Sandifer has accepted a position as assistant legal adviser in the Department of State, specializing in international law. Mr. Sandifer has for the past few years been serving as instructor in international law in Rutgers University, New Brunswick, New Jersey.

The editorial staff of the *Eureka Alumnus* is busy working on a directory number of that publication. This is to be more than a mere directory; it is really a "Who's Who" of Eureka College. The editors are recording the name of the graduate, the home address from which he came to Eureka, all graduate work taken, the degrees if any, who the graduate married, children, with dates, if possible. In addition to this personal data there is to be listed a complete occupational record since graduation.

Illinois Disciple Foundation

Dr. Stephen E. Fisher, pastor of University Place Church, was host to Disciple students at a garden party on the lawn of his own home the first Sunday of the summer session. It was a gala occasion for all. The social committee has been quite active planning many affairs for the summer guests. On a recent Friday night they staged a cleverly arranged "Scavenger Hunt." There was also a gypsy party in costume, followed by a steak fry in the rear of one of the huge fraternity houses which happens to be open this summer. A Japanese lawn party was held another evening with the novel idea of asking our own, as well as other Japanese students to put on some magic stunts, as a feature of the entertainment.

The annual student report for the year just closed has come off the press and some interesting items are disclosed.

There were in attendance nearly 750 students from Disciple homes, more than ninety per cent of whom are already members of the church, the largest percentage in membership we have had in years. Seventy-five students became affiliated members of the church this year, several by confession of faith and baptism. More than 1,800 attended the student classes in religion on Sunday mornings.

Because of some years' residence in the Philippine Islands, Mrs. Mabel Carlock, student adviser, has always sponsored the groups of Filipinos in the University. She has been hostess to this fine group many times this year and her house is always open to them.

Phillips University

Professor Elmer R. Lucas, head of the department of geology, received the degree of Doctor of Philosophy last June. The title of his dissertation was "Petrographic Character of Sandstone Members of the Shringer Foundation." Dr. Lucas has been connected with Phillips University since 1924.

A thoroughly renovated and improved Girls' Home with reduced rates will greet the students next September.

Increased attendance marked the young people's conferences conducted on the campus of Phillips University. The high school conference was held the closing week of July, and the college conference early in August.

The field workers report unusual interest in Phillips University among prospective students. All indications point to a good increase in attendance.

Texas Christian University

Mrs. Charles Stephens of Fort Worth was reelected president of the State Alumni and Ex-Students' Association at the annual luncheon at noon of commencement day. Harvey Redford, Darlington, Texas, was named first vice-president; Sidney Latham, Longview, second vice-president; and Miss Millicent Keeble, Fort Worth, secretary-treasurer.

Students who attended T. C. U. when it was known as Add-Ran College and located at Thorp Spring, Texas, also elected officers. Mrs. S. H. Jenkins, Fort Worth, was reelected president. Other officers are: Mrs. F. G. Jones, Fort Worth, secretary-treasurer; R. F. Holloway, Eastland, Texas, first vice-president, and R. H. Clanton, Dallas, second vice-president.

Honored guest at the reunion was one of the school's founders, Randolph Clark, now of Eastland, who is in his ninetieth year. Three of Mr. Clark's daughters and one granddaughter, all Texas Christian University graduates were also present.

Three members of the graduating class are children whose parents are T. C. U. graduates. Bryant Collins, Jr., Mathis, Texas, president of the class of '34, son of Mr. and Mrs. Bryant Collins. Mr. and Mrs. T. J. Bush, of McKinney, saw their daughter, Miss Janelle, receive the A.B. degree. Mr. and Mrs. J. T. Allen, Coleman, also saw their son, William Allen, receive his degree.

Three young people whose fathers had a prominent place on the commencement program graduated from Texas Christian University this year. L. N. D. Wells, Jr., is the son of Dr. L. N. D. Wells, pastor of the East Dallas Christian Church, who gave the commencement address. Miss Annile Phares is the daughter of W. W. Phares, pastor of the South Dallas Christian Church, who gave the invocation, and Miss Elizabeth Henry, daughter of Patrick Henry, executive secretary of the Texas Christian Missionary Society, who pronounced the benediction. There were 112 members of the graduating class.

Announcement has been made that David Scoular, instructor in music and director of the men's and women's glee clubs has been granted a year's leave of absence to study at Yale University on a scholarship granted to him by that institution.

William Woods College

Following the celebration of the close of the tenth year of Dr. E. R. Cockrell's administration, William Woods College is looking forward to the successful year that is to be. Every member of last year's teaching staff with one exception, that one having accepted a position in California, will return to his department. A larger proportion than usual of the last year's junior class has enrolled for this year's work.

Two new members have been added to the official board: W. H. Meredith, Speaker of the House during the last session of the Missouri Legislature, and A. C. McKinney, pastor of the Swope Park Christian Church of Kansas City, whose wife, Doris Long McKinney, was a former William Woods student. W. E. Jameson continues as the untiring president of the board of directors for his twenty-fourth year.

Last year each member of the faculty and each member of the student body held membership in some church. This fact is always true at William Woods College so far as the faculty is concerned but it is not always true of the student body.

One of the pleasure spots of Fulton during the summer months has been the new twelve-acre lake on the campus. The lake was built three years ago to add to the recreational facilities of the college and it has been a constant source of pleasure and benefit. The government stocked it recently with 10,000 fish and in about another year the students will be able to enjoy good fishing as well as swimming, boating and skating.

Ann Yonan, who is now Mrs. Nat Baba of Riverside, California, attended William Woods College for five years. A recent letter to Dr. Cockrell from Mrs. Baba includes the following paragraph:

"Last winter Dad wrote a book and a few days ago it came from the press. The book is called *The Beloved Physician of Teheran* and it is a biography of Dr. Sa'eed Kahn, a native Kurd who was converted to Christianity through the influence of the missionaries. Dad has written this book mostly to stimulate the foreign work because he feels the foreign mission cause is very much neglected at present. The publishers wrote the other day that 20,000 Methodist churches throughout the country have subscribed for copies for their church libraries."

The William Woods College Club of New York City was organized in April when Dr. Cockrell attended the initial meeting and luncheon at the Commodore Hotel. There were thirty-one present at that time and later a dinner was held with twelve present, most of them being those who had not been able to attend the first meeting. There are forty-five members enrolled. Two of the most enthusiastic sponsors of the club are Isabel Bryan, editor of *The Villager*, the newspaper of Greenwich Village, and Mary Margaret McBride, a nationally known writer, both of them graduates of William Woods College. The officers for the coming year are: President, Dura Louise Cockrell; vice-president, Naomi Roberts Clifford; secretary, Bettie Wilson La Cossitt; treasurer, Shushan Yohanan; leader of music, Jessie Cook Bedford; social secretary, Anna Fry.

Station UCMS Broadcasting

(*Continued from page* 33.)

Dr. and Mrs. Richard Brady on their way home from China are spending some time in Vienna, where Dr. Brady is taking special medical work.

Miss Laura Lynne Major of Luchowfu, China, who has been under observation in the University Hospital, Nanking, is temporarily located in the home for missionaries at the Bible Teachers' Training School, Nanking, where she is slowly improving in health.

Mrs. George E. Springer, who supports herself as a missionary in Mungeli, India, on her way to America on furlough visited our mission stations in China.

We are rejoicing with the missionaries and other workers in our Nantungchow, China, Mission, that their labors of three years to secure the registration of the Middle School of our Christian Girls' School, have at last been rewarded and that they have received formal notification of the fact. Much credit for the outcome is due the principal, Miss Swen Pao-hwa, and Tung teh-fu and other good friends.

Miss Rose T. Armbruster, formerly missionary to Japan, is not willing to be idle. She recently spent eight days in the Rocky Ford, Colorado, district holding meetings for the Japanese, mostly farmers, and visiting in their homes. She also accompanied Mrs. Howland, state secretary of Colorado, on a three-day trip by auto, visiting ten towns and participating in eight meetings.

The many friends of Mrs. H. H. Settle, Greenville, North Carolina, state secretary of woman's missionary societies in that state, will be grieved to learn that her twenty-year-old son, Drury, was killed in an automobile accident July 4. Drury was an honor ministerial student at Drake University and was one of Greenville's most popular young men.

W. N. Armstrong, superintendent of our work among the French people of Louisiana, has been chosen to serve as state secretary for the ensuing year. He will continue to serve the growing French work but will simply extend his capable efforts over a wider area.

Next year the department of religious education plans to observe its twenty-fifth birthday. The work of the department was initiated in 1909 but did not get under way in the American Christian Missionary Society until 1910. The department proposes to make the observance educational and to center it in the local church.

Speaking of birthdays, we learn that the Coe Memorial School at Luchowfu, China, celebrated its twenty-fifth birthday this year. Many expressions of congratulation and praise were received from Chinese friends, most of them in the form of Chinese characters either framed or done in gold letters on wood. Several of the women members of the faculty contributed funds toward a piano which was greatly needed by the school. One teacher on a salary of $25 a month, made a gift of $20. Friends from America and several members of the Coe family remembered the school with gifts.

Miss Adaline Bucher, secretary to Mrs. Pearl Buck, accompanied Mrs. Buck to America, where she will spend several months before returning to China. On her way to and from her home near St. Louis, she spent several days in Indianapolis.

Pastor Cheo Yu-wen of our Chuchow, China, church, was one of five men asked by the magistrate to speak at the meeting inaugurating Chuchow's New Life Movement. He preached to an audience of 10,000. Mr. Cheo was elected one of the seven members of the executive committee of the New Life Movement for the Chuchow District.

Miss Chen Hsi-ren, president of our Girls' School in Nanking, China, has been elected dean of the Bible Teachers' Training School for the coming year.

John Rogers of Tulsa, Oklahoma, had the misfortune to break both of his arms in an automobile accident recently. Mr. Rogers was greatly missed from the July executive committee meeting of the United Society.

Mrs. Anna R. Atwater was kept from attending a meeting in Indianapolis by the serious illness of her nephew, Allen Robinette, who suffered concussion of the brain in an automobile accident.

A recent hurricane in Mississippi caused considerable damage to Southern Christian Institute at Edwards, Mississippi. Shingles and ridgepole were blown away and trees were uprooted. Cotton, corn and sorghum crops were damaged.

Miss Elizabeth Moody wishes us to correct the statement that she prepared for and took the Cambridge examination while in school in India. Our information came through *The Sahayak,* vernacular newspaper of India.

Mrs. Edith Bentley, secretary of woman's missionary work in Kansas, calls to our attention the death of Mrs. Rosetta Butler Hastings on July 16, at Atchison, Kansas. Mrs. Hastings was a daughter of Pardee Butler, one of our pioneer preachers, and was the first organizer of women's auxiliaries appointed by the Christian Woman's Board of Missions. She had reached the ripe age of 93.

The following changes among women state secretaries have taken place: Mrs. Bessie Hart (former associate secretary) succeeds Mrs. McMaster in Texas. Mrs. June E. Stanley (former secretary of circles and triangles) succeeds Mrs. Humphrey in Kentucky. Mrs. H. P. Forsyth, Pineville, Louisiana, is the newly elected secretary for that state, succeeding Mrs. J. H. Brewer. Mrs. H. B. Kilgour, of Toronto, succeeds Miss Nancy Inglis as chairman of the All-Canada Women's Committee and Mrs. O. P. McCully succeeds Mrs. R. L. Ogletree as regional secretary for Manitoba.

Mrs. Bert Wilson, wife of Bert Wilson of the Pension Fund, is recovering nicely from an operation which she underwent in July.

Grandmother's Year

"In our missionary organizations this is the year of the grandmother . . . to those who think of Japanese women as powerless, their influence in this book will be a surprise. . . . I suggest this as the first book you read on Japan."—*Jessie M. Trout.*

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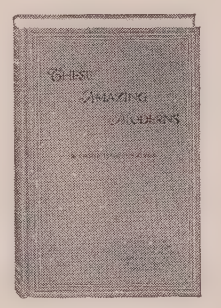

The author discusses with the keenest relish the great figures of present-day British and American literature—Huxley and Kipling, Wells and Shaw, Eugene O'Neill and H. L. Mencken, Carl Sandburg and Edna St. Vincent Millay and others.

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Getting the Best of a Python

COME and see the big python which they have caught. It is in the village." A crowd gathered around a fifteen-foot python. "Who killed it? Where? How?" A middle-aged woman stepped forward. "I killed it close to my garden. He had been caught in a trap but had broken away. I found him in the underbrush, sat on him and pounded the life out of him." "Will you eat him?" "Oh, no, not I. I am a woman and it is taboo for us—(as so many good foods are)—but the men will eat." "Please bring us a small piece." We tried it, and Mrs. Cobble, a woman, liked it, but Mr. Cobble, a man truly entitled to eat it, did not care for it!

They say that sometimes a python will roll itself into a hoop and wait on a game trail. Along comes an antelope. The python contracts and squeezes the life out of him. Then he licks the antelope all over, swallows him and goes to sleep to digest him (for perhaps two or three months). The horns are forced out through his sides, and sometimes vines grow around those protruding horns and even into the hole in the python, so binding him that when he wakes he cannot escape. A hunter may discover him there helpless and kill him.

MRS. ROBIN R. COBBLE.
Monieka, Africa.

Evangelism in China

This month saw the customary evangelistic services in our stations. The season immediately following China New Year is a time of leisure in China and it is easier to get a hearing then than at almost any other time in the year. Nanking, Nantungchow and Wuhu all report such meetings. South Gate, Nanking, had its own series of meetings and also cooperated in a union campaign in the tabernacle near the Confucian temple, at the very heart of Nanking's amusement center. Wuhu reports, through Mrs. Haskell, union evangelistic meetings held in the churches of the cooperating missions by turns of several days each. Nantungchow held its meetings in the game room of the Community Welfare Building, a larger room than the church proper. The room was packed from the courtyard to the platform for each of the eight nights. Many signed cards and these will be enlisted in inquirers' classes. Following the series of meetings for adults, one very successful meeting was held for children only.

Mr. McCallum says that over thirty inquirers signed the cards at the Nanking South Gate meetings and that they represented a more select group than the usual evangelistic meetings in our stations produce. Nanking South Gate and Nantungchow both followed the subjects outlined by the National Christian Council, the eight beatitudes, giving a night to each, thus supplementing and enriching the idea of happiness which is stressed at China New Year, and the five "happinesses" which form part of the decorations at that time. Nanking Drum Tower had a week of special preaching to non-Christian women, Miss Chen Hsi-ren and Miss Gray assisting the lay members. Attendance was good, six women confessed their faith in Christ and decided to put away their idols, and a number of names were added to the Drum Tower calling list.—*China News Letter.*

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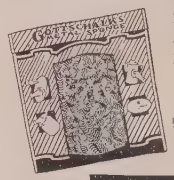
Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop. Write today. I will help with your money problem.



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The end of the Mather, Pennsylvania, financial year came to a close with the end of May and the new year began the first of June. This has been a good year in the Mather church in every way. Nearly ever organization of the church has flourished. The Bible school never was more interesting than at the present. During the past year the church was able to pay off all obligations.

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United Christian Missionary Society

From Churches and Individuals

	General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Increase	Special Funds	Increase
Churches	$171,094.75	$12,838.60	$16,811.05*	$ 1,745.65	$ 251.30
Sunday Schools	162,348.06	56,636.37	4,293.03	98.18	54.93*
Christian Endeavor Societies	5,124.13	57.03	.98*		
Missionary Organizations	376,372.31	4,871.58	3,174.79	843.74	255.26
Individuals	24,867.05	10,260.78	2,931.74	2,823.69	3,197.83*
	$739,806.30	$84,664.36	$ 6,412.47*	$ 5,511.26	$ 2,746.20*

From Miscellaneous Sources

Bequests	$ 15,644.96	$ 2,723.61	$ 2,663.95	$ 550.00	$ 461.68*
Interest (U. C. M. S.)	53,696.08		6,159.44*	3,119.39	17.68*
Interest (Old Societies)	27,020.62		1,003.51*		
Gifts from Old Societies	21,327.62	25,154.73	4,648.73	1,657.04	12,826.58*
Home Missionary Institutions	68,556.08		15,706.80		
Benevolence	20,420.65	39,784.45	1,782.67*		
Foreign Field Receipts	296,098.30		9,989.44		
Annuities				20,075.32	12,907.97
WORLD CALL Subscriptions and Advertising	30,232.77		2,931.40*		
Literature	20,203.16		2,157.20*		
Miscellaneous	31,631.12	160.00	569.83	5,853.26	9,123.66*
	$584,831.36	$67,822.79	$19,544.53	$31,255.01	$ 9,521.63*

Receipts for July, 1934

United Christian Missionary Society

From Churches and Individuals

	General Fund	Decrease Acct. Withdrawal of Benev. & Ch. Er.	Increase	Special Funds	Increase
Churches	$3,391.90	$ 27.47	$ 940.31*	$ 25.00	$400.00*
Sunday Schools	2,591.07	43.58	44.73		
Christian Endeavor Societies	129.84		27.95*		
Missionary Organizations	2,830.34	31.00	3,388.31*	50.00	50.00
Individuals	459.00		159.50*	547.00	512.00
Totals	$9,402.15	$102.05	$4,471.34*	$ 622.00	$162.00

From Miscellaneous Sources

Bequests	$ 407.15		$ 407.15		
Interest (U. C. M. S.)	2,302.60		811.97*	$ 379.79	$ 32.50*
Home Missions Institutions	617.50		617.50		
Annuities				1,100.00	700.00
WORLD CALL Subscriptions and Advertising	1,110.09		453.98		
Literature	1,270.30		71.37		
Miscellaneous	3,461.98		1,718.26*	112.25	7.15*
Totals	$9,169.62		$ 980.23*	$1,592.04	$660.35

Board of Education and Cooperating Colleges

Churches	$42,930.92	$1,647.22

*Decrease

The Missionary Register

Missionaries Returning From the Field

Mrs. Edna W. Gish, China, S.S. "Empress of Japan," Canadian Pacific Line, Vancouver, B.C., August 12.

Mr. and Mrs. Lewis S. Smythe and Mr. and Mrs. Samuel F. Goodsell, China, Vancouver, B.C., July 2.

Miss Florine Cantrell, Mexico in September.

Dr. and Mrs. R. F. Brady, China, arrive New York in September.

Missionaries Going to the Field

Miss Lyrel G. Teagarden, China, sailing from Portland, Oregon, August 14, S.S. "General Sherman," States Lines.

Birth

Thomas Austin, to Dr. and Mrs. W. E. Davis, Africa, May 31.

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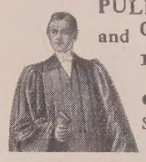

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The Last Page

"We Are in a New Era"

I THINK the most pathetic thing that Calvin Coolidge ever said—and he said more things of that sort than he gets credit for—was this: "We are in a new era, to which I do not belong."

Every now and then I wonder if I and the friends of my own age need be compelled to say that.

We are all skillful self-deceivers, being human; but somehow I don't feel entirely out of touch with this time; and I know plenty of elderly men who are just as eagerly keeping abreast of today's astonishing changes as any young fellow who still knows where to find his college diploma.

Mr. Coolidge at least sensed that this *is* a new era. The men I feel most troubled about are those who haven't found that out yet.

I've heard preachers lately who could and did use twenty-year-old sermons, as calmly as if there had been no social revolution, no political upheaval, no industrial deluge, during the past two decades.

And I've heard laymen, in meeting and out, who seem to think that they may keep on serving God in the old ways, by making all the money they can in a ruthlessly competitive world and then giving a tenth of it, or less, to religion, charity and public welfare.

Why, dense as I am, I know that the very labels of our former life have lost their meaning.

If any brother thinks otherwise, I'd thank him for a modern definition of "Democratic" and "Republican" that would mean anything whatever to Grover Cleveland or William McKinley.

And if he cares to stay inside the church, I wonder if he can define "Missions" or "Evangelism" in terms that would be intelligible to Dwight L. Moody or Chaplain McCabe.—*Justus Timberline in "Christian Advocate."*

Waiting for Blue

A young lady was held up by the traffic signal and, of course, when it was time to "go" she could not get her car to start at all.

However, there was a good string of cars behind, waiting, and still the signal kept on "Stop—Go." At last a policeman went up to her and said:

"Well, Miss, haven't you found a color to suit you yet?"—*Montreal "Star."*

Congratulations

A young couple came to the manse of a popular minister to be married. After the ceremony, there was an awkward pause. The man and his bride maintained an embarrassed silence. The minister, in order to relieve the situation, said to the bridegroom: "Well, salute the bride."

Whereupon the bridegroom shook her by the hand, saying: "I congratulate you."

A Pinch of Salt

I saw a mother sharply reprove a little child for selfishly grabbing a tidbit.

I saw the same mother sulk for a week because her husband hadn't grabbed more from his workmen.

Later, I saw the same mother en route to Europe to relieve her "nerves" while her husband sweltered in the office.

And now I am wondering about the little child of such a mother when she becomes too big to bear reproof for snatching tidbits.

A Lesson for the Preacher

A preacher, while on holiday in Scotland, noticed a shepherd leading his sheep to the pens, and jokingly remarked, "I wish my sheep would follow me, the same as yours do you." The shepherd, not knowing he was speaking to a preacher, who was in plus-fours, answered: "They would, sir, if you fed them."

A state health officer in Virginia relates in *The Survey* the story of a farmer who was delivering vegetables to a public sanitarium. A patient saluted him. "You're a farmer, ain't yuh?" was the next query. The farmer allowed that he was. "I used to be a farmer once," said the guest of the state. "Did you?" "Yes. Say, stranger, did yuh ever try bein' crazy?" The farmer never had, and started to move on. "Well, you oughta try it," was the ex-farmer's parting shot. "It beats farmin' all hollow."—*The Christian Register.*

Just Like Home!

Now that *Disraeli* is about to be reissued, the following story about two American tourists, who were "doing" London, will not be mal apropos.

Westminster Abbey was on the schedule for the day and they had poked about its dim cloisters for some time with a feeling of awe and strangeness. Suddenly they came upon a statue of Disraeli. The young wife seized her husband's arm. "Look, George," she said. "Now I really begin to feel at home. There's a statue of George Arliss!"

Personal and Confidential

During a holdup in Chicago a young stenographer was grazed by a bullet. Thinking she was dying she dictated a farewell note. "Write to Johnnie," she whispered. "Give him my true love and best regards. Carbon copies to Harold, Fred and William."—*Selected.*

Literary Marathon

Letty Carson's sister's on to stay with her and take care of the children for the next few months so Letty can finish readin' *Anthony Adverse.*—*Doc Rockwell.*

A reformer, speaking at a political rally, was greeted only by hisses. Undaunted, he remarked: "You hiss and I am not surprised. When the cold waters of reason come into contact with red-hot fanaticism, what can you expect but a hiss?"—*The Epworth League.*

A Scotch bagpiper, playing his instrument of alleged music, was parading up the street. "Do you know," said a bystander, "why they march when they play the bagpipes?"

"No, why?" asked his companion.

"Because it is harder to hit them then."—*Christian Advocate.*

W. B. Blakemore of St. Louis tells this capital story as happening in his parish at Hematite. Before taking her little boy to church a mother gave him fair warning if he did not behave during the sermon she would take him out and spank him. The visiting minister going beyond all reasonable bounds with regard to time gave the little lad cause to be restless, who standing it as long as he could said: "Mama, I wish you would take me out and spank me."—*Unionavenews.*

Some Auto Epitaphs

TOM JONES has gone to heavenly heights;
He tried to drive without his lights.
Jack Hayes this busy life forsakes;
He never would re-line his brakes.
Here's all that's left to Amos Bossing;
He tried to beat it to the crossing.
No more for Brown are earthly smiles;
He took the curve at forty miles.
Tom Small has gone to his abode;
He kept the middle of the road.
Here lies our friend, poor Tony Dix;
For booze and gasoline won't mix.
Jim Henry's friends are all bereft;
He made a short turn to the left.
Ben Gray is free from earthly pains;
A rainy day—he had no chains.
Poor Bill's beneath the sod, alas!
He speeded up and tried to pass.

Scotch?

Mr. X was taking Miss A home from work one evening, when he drove several blocks out of his way and stopped across from a small restaurant. He walked across the street and dug in the gutter with his heel.

Several minutes passed then he stooped, picked something up, dusted it off, and walked happily over to the car. He held a dime in his hand and said proudly, "Lost it the other day when it was raining."

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